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CONTENTS

MISCELLANEOUS LETTERS OF JEREMIAH LEAMING

[The originals of all these letters are in the Archives of the Diocese of Connecticut. They were once a part of the collection known as the "Jarvis Letters."]

Norwalk July 23. 1771

Dear sir,

I intended before now to have drawn the Deeds to James Richardson, and John Williams, but have not one moments time to spare, so have sent you a Deed of mine for a Copy, it being in the form that Deeds at Boston are drawn now, it will suit better, than any other form. Your forms are only a Quit, I engaged to warrant, so it must be in the form of my Deed— As I am so Busy, I must beg the favour you will draw the Deeds for us— I observe you call Richardson John, whereas it should be James.

The Deeds being acknowledged before a Justice, are authentick in Boston, without either of the witnesses appearing there. Accordingly, M^{r} and Mrs Hamilton acknowledging the Deed in Maryland will be a good Title— You may do the same at New York, and I will here.

I agreed with Richardson, to let him have the whole in Essex street.— And it was the Opinion of people, that I have Sold it for the full Value.

I am your Sincere friend and aff. B^{r}—

J Leaming

P.S.
The Letter enclosed pray forward. Send to Messrs Hamilton and Rumley 6 Copies of my 2 Defence &c— I expect Mr Jarvis every minute

[Endorsed: "Rec^{d} this ye 17th Sepr 1771 from Mr Ellisons with no Letter Enclos'd"]

New York Jan 16, 1782

Sir,

We the Subscribers have taken into Consideration the Circumstances of ye Chh at Middletown in Connecticut w^{h} was formerly a Mission: and we wish the Society in their wisdom may think proper to revive it again; otherwise we fear the Chh in y^{t} part may suffer much. And we imagine ye Society w^{d} be of our Opinion, if y^{y} knew of how much importance it is to support ye Chh in y^{t} large town; in ye County of Hartford w^{h} contains upwards of fifty thousand Souls; there is only Hebron and Simsburry beside Middletown y^{t} have Chh. The good people of this Town have bought a house and Glebe, w^{h} cost £400 Sterling, and have contributed to the Support of the Revd Abraham Jarvis, for 16 years past, as far as y^{y} c^{d}: but these destressing times render it more difficult than ever.

We verily believe ye End and Design the Society have in View w^{d} be as fully answered in every particular, in reviving the Mission in this Town, as in any that are now under their Care.

And Mr Jarvis, for his prudent Conduct, his faithfulness in discharge of his Office, together with his firm attachment to the British Constitution in Chh and State, is deserving the favour we request for him

Jeremiah Leaming

To the Secretary of the Society for the propagation of the Gospel in foreign parts—

New York Oct 30, 1782—

Dear sir,

The eg [evening] Ins^{t} I rec^{d} your fav^{r} of the 15 Augt with Mr Baxters Sermon. I wish it had appeared in the form of State pamphlet rathar [than as] a Sermon, as its maxims were all founded in State policy. As a Sermon, if he would not be tho't a Brimstone preacher, he should have put on a milder Aspect; that <u>when a man Smighteth on one cheek, he may turn to him the other</u>: while <u>State policy</u> dictates <u>Retaliation</u>, <u>true Divinity</u> requires <u>forgiveness</u>.

If Jarvis and Marshall can be provided for, it would be esteemed a favour. I hope you and Dr Chandler may be able to accomplish so desirable an Event—Especially when the Society take a Just View of the State of the

Church in North America, they will find that the only hope of the future Support of the Church must be from Connecticut. The Good Seed sown there, by a united Clergy, is now Springing up; and will produce a plentiful Crop, if it is but properly watered. And I doubt not, but the Divine Spirit will accompany the well meant, and Judicious Labours of the Clergy. Whether it is from the Conduct of the Civil Rulers, or that of the Clergy, or both together, the Church is in a prosperous way in Connecticut. The Clergy have supported their Characters, as honest men, while the Dissenting Teachers, have lost theirs, and have been so devout in praying for their great and Good Ally; after frighting the people out of their Senses, because the Romish Relition [sic], (as they said) was Established in Canady, that the populace now have no Confidence in them. The Church there must have a Bishop in some future day: when a Bishop in England will have so much of an Apostolic Spirit as to give an Apostle to Connecticut. If that Government could have a Bishop for themselves they will support him; and they would find no difficulty in doing of it— For the people of that Church believe Religion, and have shewn they believed it, by suffering for it, in these infatuated Times, and have Supported their Characters as honest men and good Christians, against those who forgot humanity, and every amiable Qualification.

You found fault that my last Letter was too short, I suppose you will find fault with this as too long; unless I had said more to the purpose.

My best regards to your dear Girl— ~~Mrs Leaming~~ Phebe Joins in love with

Your Sincere friend

H. Grimael

[Endorsed by recipient as follows:
Revd Leaming
Octobr 30 - 1782—
Recd Decembr 17
Answerd Jany 1 - 1783—]

[Outside cover of the following bears the address:

Mr Samuel Farmar
Amboy]

Stratford Oct. 5, 1784

Dear sir

I have recd your kind favr; and shall be very glad to have those things contained in the enclosed Left with you to put them up and send them to N York; and order them into a stone near Pecks Slip; I have desired Mr Ellison to put the Goods he has, into a stone thereabouts.

It is probable a Vessel will soon go from hence to N York

We are very glad to hear Miss H— Peck is better hope we shall soon have the pleasure to hear that you are so. Tell Chrisy to let us know how the Spaw water and riding agree with you we left Nancy this day a week She had a bad cold and so had Mr Jarvis. Mrs Leaming was so well as to go to Chh, last Sunday; not so well today. She has a stif neck, or would have wrote— our best regards to all—

heartily yours

J Leaming

[Endorsed:
"Jerh Leaming
Stratford 5th Octbr 1784
for furniture]

[Envelope addressed:
Mr Samuel Farmer
Mercht
New York]

Stratford June 17, 1788—

Dear sir,

I have recd your Letter dated the 8th of last February, with which you sent me a Copy of Miss H. Pecks will. But with what intent you sent it, you have not said.

I believe it may be best to discharge the debt to Peter Clopper as soon as conveniently can be done.

As to my debt, it may be discharged when it suits you best. I have no desire of taking the house at pot bake hill; and if I had, have not money to pay for it. Money would suit me better; however, will do any way to make the matter easy to you.

The way by which Miss H. Peck was indebted to me, so much more than you supposed, was this—

In year 1772; I think it was; I paid a Bond of hers to Mr Ellison amounting to ——— £130:0:0

when she broke her arm at Rye she had ——— 20:0:0

Doc^r Porter came to her at Norwalk twice ——— 12:0:0

The other Doctor he ordered to tend had ——— 4:0:0

when she went up to Doc^r Porter she had ——— 50:0:0

216:0:0

and she had rec^d at different times for 7 years— 66:0:0

The original debt was — 282:0:0

Int

For which sum, she gave her obligation in the year 1779 payable with the Interest. She insisted I should have taken the Interest upon Mr Ellisons Bond which was paid Seven years before; but I would not take it. Upon my refusal she said, I should draw the obligation to pay Interest for the time to come, and I did as she ordered me. However, I will, If [I] know my own heart, do all so as you approved of it— In the mean time, remember both of us very kind to all our friends, and believe

to be with every sentiment of regard Your aff. B^r—

J Leaming—

P.S.
I wish you could carry the enclosed Letter to Doctor Chandler; and ask him to pay the money or give an obligation.— The sum he owed was 124:10:2½ Sterling—with Interest at Six P C^t, from the first of March 1785 Mr Ellison can tell you how much he has paid more than the Interest. I do not desire you to go to the Doctor if it will incommode you—

[Then follows a lengthy computation of interest, here omitted.]

[Addressed:]
The Revd Doc^r Abraham Jarvis
Han^d by Miss Starr } Middletown

New York, May 28, 1792

my dear sir,

I rec^d your Letter by Mr Plum; and fear by your acc^t that Tamar is now alive; we are very anxious to hear how it has been. If she does not survive it will be an irreparable loss; it will be impossible to obtain another, that will answer your purpose half so well. She had her failings, and what mortal has not? but so possessed as Slaves have been about their freedom, I do not wonder that they have been, at some times, beside themselves. I[n]deed the white people have been, so infatuate that they have lost their Reason: and must suffer the natural Effects of their folly.

If we dismiss the Blacks, and take the white people in their Room, we make a poor Exchange— Do not fail to write me by the Stage, and let me hear how you and Nancy are: and when you may be expected here. we hear Nancy Colden will be here in a few days; her family have all of them lately got throw the smal pox. Your aunt is something better than she was when I wrote last. conclude as usal—

J Leaming

[Addressed:]
Revd Abraham Jarvis
Han^d Col Philips } Middletown.

New York Feb 12. 1794—

My ever dear sir,

I cannot omit writing by Col. Philips, who informs me you and Family were in toleble [sic] health when he came away.

Your Father and Crisy much the same, but upon the whole I may say better. I am, I hope and bless God for it, recovering, gaining strenth, and imagine that [I] shall be able to get abroad soon.

Have inclosed a transfer of the Bond from Cornwel to me, that you may be able to manage that to your own advantage. I offered to give a wentch to Nancy, but as that did not suit, I put you in possession of this money, and request you to take so much of the Interest as is necessary to pay a maid for Nancy. It will be best to acquaint Nancy that this Bond is given

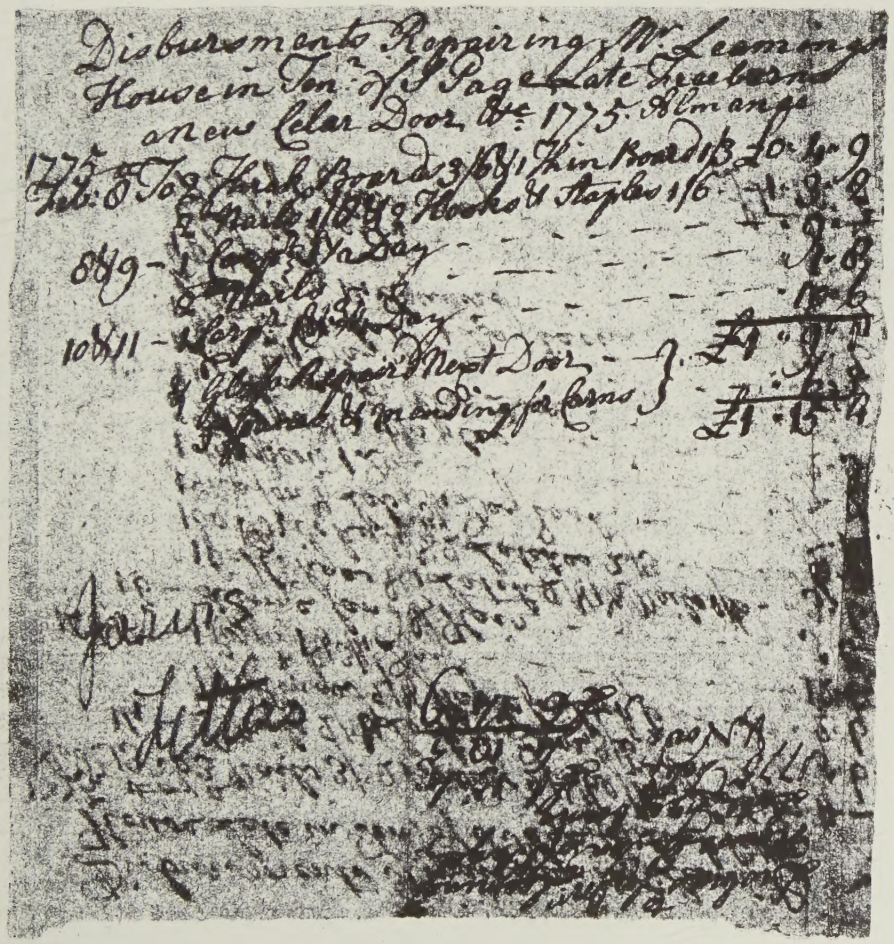
to you but let her and yourself keep it a Secret— your aunt knows and approves of this. And it [is] not communicated to any one besides, and it is best it should not: Your aunt is feeble but upon the whole, rather better. she wishes health and happiness to your family, with whom joins

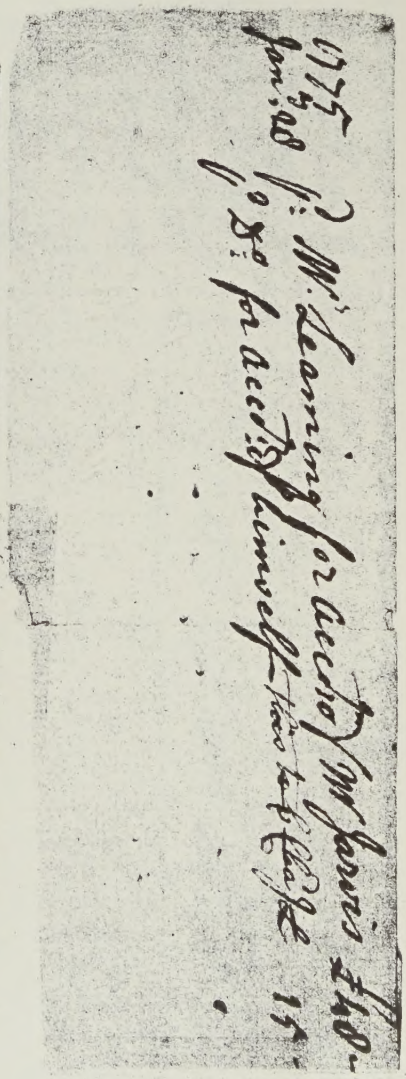
Your ever aff Uncle—

J Leaming

[In Abraham Jarvis' hand appears the following lengthy endorsement:]

Capt Fairchild came home from New York, with 700 Dollars, which he brought from Dr Leaming. He arrived the 12. of April 94 deliver'd to me 400 Dollars on the 15th of Apr: 300 he has in his hands, to pay interest for them, from the day of his arrival until paid; he did not give his Obligat^{n} because his rec^{t} to dec^{t} Leam^{g} for the whole, was not [indecipherable].





A Catalogue of Books

belonging to J. Leaming.

Newport Feb.y 6th 1755

Fol.

Pearson on the Creed.
The Life of Ch. and the Apostles.
Puffendorfs Law of Nature and Nations
Stackhouses Body of Divinity.

Bible, — 2
Prayer Books — 3

Beveridges Thesaurus theologicus 4 V.
Wilkins on prayer and preaching.
on Natural Religion
Wheatly on y common Prayer — 1 V
Newcome on y Ch. Catechism. 2
Smith against y Quakers — 1
Scots Sermons — 2
Atterburys Sermons — 4
Sonadoridges — 1
Youngs — 2

Raynards	2 Vol
Dr Clarkes 17 Sermons	1
Bailys	2
Warrens	2
Worthingtons Select Discours	1
Seeds	2
Dr Gipsons Tracts	2
The Religious mans Library	1
West on ye Resurrection	1
Youngs Night thoughts	1
Walk of Infant Baptism	3
Prideaux's Connection	4
Dupins Ecc. History	4
Allens Synopsis	2
Dictionary of Religions	1
Abridgement of Boils Sutors	4
Fowells Sermons	2
Butters Analogy	1
Hammonds Hist. of ye Bible	1
Lucas of Happiness	2
Sherlock on Prophesy	1
Woodward fair Warning	1
Advice to a Son	1
Beveridges private thots	1
of Prayer	1

Clergymans Companion	1 Vol
Sherlock on Death	1
on future State	1
on Judgment	1
Abridgt of Sr Wal. Raleigh	4
Burnets State of ye Dead	1
Faith & practice of Christians	1
Rollins Belle Letters	4
Universall Library	2
Gentleman & Lady Instructed	1
Woolastons Rel of Nature	1
Molls Maps	1
Chamberlaynes present State	1
Common prayer Book to ye Bible	2
Cares Lives	1
Simpsons compend. of Musick	3
Tullys Orations	1
de Oratore	1
de Officiis	1
the Short & easy Method & Dis. on Christ	1
The whole Duty of man	1

RELIGIOUS BOOKS OWNED BY EARLY CONNECTICUT ANGLICANS

By Kenneth Walter Cameron

I have indicated in my study of the early days of Christ Church, Stratford, how important to the Anglican underground movement were the religious books which Church of England clergy spent their time in writing while unable to exercise their ministry in England under the Puritan regime of Oliver Cromwell.[1] A recent article[2] reinforces my view that this devotional and theological literature was prepared with an eye to the colonies, which were largely without priestly ministrations and completely without local bishops. Carrying on with this thought, I here call attention to remarkable resources, hitherto neglected, that offer further evidence of the important ministry of Anglican books in the colonies—the wills of the seventeenth century now in the State Library in Hartford. One may eventually be able to correlate the zeal of Churchmen in particular areas with the size of libraries therein—imported from abroad or supplied to strategic centers by the Society for the Propagation of the Gospel. (We know, for example, how important in the conversion of the Yale faculty to Anglicanism was the shipment of books to its library by a Churchman commissary in London a few years before the schism of 1722.

The first five estate inventories (from which only the books have been selected) are samples of the holdings of Stratford Churchmen during the difficult early years; the sixth (given entire) is a remarkable book collection owned by Elizabeth Gibbs, of Simsbury, where Roger Viets spent his fruitful ministry. I hope that the implications of this article may stimulate historians to fruitful research.

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1 See my The Genesis of Christ Church, Stratford, Connecticut: Background and Earliest Annals: Commemoration of the Two Hundred Fiftieth Anniversary (1707-1957), Stratford, 1957.
2 See A. M. D. Henderson-Howat, "Christian Literature in the Eighteenth Century," Historical Mag. of the P. E. Church, XXX (1961), pp. 24-34.

I

Estate of William Jeanes. Probated in 1726. Administration and distribution.

- Old Common Prayer Book
- Another Common Prayer Book
- 1 Bible
- Osterwald's Catechism
- Whole Duty of Man
- [P]Salter
- Peripatetical Institution
- Bishop Beveridge
- Saints' Triumph
  and others

II

Estate of Daniel Shelton. Probated in 1727/1728.

- A Book Treating Concerning the Sabbath
- Another concerning Faith
- A Catechism Book
- Two Service Books
- A Church Catechism

III

Estate of Jonathan Pitman. Probated in 1731:

- Bibles
- 2 old Psalms books
- Saints Everlasting Rest
- Old Book Treating of Faith
- Book of Spirituall Infatuation
- Parable of the Lost Son
- Parable of....

IV

Estate of Edward Burrough. Probated in 1732:

- 1 Bible
- Common Prayer Book
- Mystery of Religion
- Treatise on Afflictions
- Saints by Calling
- On the Godly Life
- One book treating of Christ
- Self-Denial
- Christian's Compleat Armour
- Tryal of Faith
- Church Catechism

V

Estate of James Laborie, probated 1741

- 10 books of Divinity
- Dr. Clark's Sermons

An Inventory of the
Estate of Mrs Elizabeth
Gibbs Late of Lin[illegible]
Deceased is as follows

2 puter platters	0	6	0
3 Ditos	0	5	0
6 puter plates	0	5	0
1 Dito	0	1	2
2 Earthen plates	0	0	9
1 puter point Cup	0	0	8
2 puter Basons	0	1	
1 old puter tea pot and Sundry puter articles	0	2	6
1 puter Ink Stand	0	3	0
1 puter Dial	0	1	0
2 Brass candle sticks	0	4	0
tin funnels			
2 Snuff Bottles	0	0	
1 Looking Glass	1	0	0
1 Dito	0	1	8
1 Dressing table	0	12	0
1 tea table	0	3	0
1 Dito Eight Square	0	5	6
1 Small D.o Square	0	2	6
2 Flatt Irons	0	2	0
Slice & tongues	0	6	0
Smalls hand Irons	0	4	0
0 Large Dito	0	18	0
1 Trammel	0	4	0
Roasting Spit	0	2	0
Small Slice	0	1	0
old frying pan	0	1	[illegible]
Broughton's Dictionary of all Religions	1	0	0

Pat: and Lowths comments 4 Volms:	3	10	0
Boys on ye 39 articles	0	[illegible]	0
Hebrew Bible 2 Volms	0	8	0
potter on Church Govern	0	5	0
wallifton religion of nature	0	5	0
Hebrew Dictionary	0	1	6
Greek lexicon	0	5	0
Ovids metamorphos	0	4	0
Salmons Geography	0	5	0
Goldmans Latin Dictor	0	1	6
Homers Illiads	0	2	6
Horace (2)	0	5	0
Gordons Geography	0	3	3
Homer Illiad 6 Volum	0	15	0
Vergil Eneads 3 Volums	0	8	0
[illegible] Living & Dying	0	5	[illegible]
method of Studing Divinity	0	4	
Evans ~~Sermons~~ Sermons	0	4	
Hammon on ye new testament	0	2	0

Wilkins on prayer	0	1	0
Bennet on quakerism	0	2	0
Durham on ye Stars	0	2	6
walker on lain phrases	0	0	6
Hale on ye knowledge of God and Godliness	0	2	0
Reeves Sermons	0	2	6
Caves primative christianity	0	3	0
Kettlewells communion	0	1	
Tillotsons Sermons	0	2	0
Kettlewells christian obedience	0	3	0

method of christian devotion	0	2	0
Hopkins Sermons	"	2	0
Bennet on Prayer	"	2	6
Chauncys thoughts on religion	"	2	6
Durhams attributes of God	"	3	0
Berkleys Persuasive	"	"	10
Bennet against Popery	"	2	
Fiddes Discourses	"	2	"

A Defence of the Christian religion	..	2	..
Ovids Epistles	..	1	6
Gradners Sermons	..	2	6
Watts astromy	..	3	.
Humphrey Ditton	..	2	
Clarks Sermons	..	3	.
Vida medkum	..	1	6
Do	..	1	..
Grotius Dwalitate	0	0	15
Fenwicks meditations	..	1	6
Scripture Bishop Examin	..	1	0
Danl Featley	..	1	..
Walkerks sperticles	..	2	6
Ovids Fast	..	1	..
Latin Testament	..		
Logick	..	1	.
Chatechism	..	1	.
Latin old testament	..	1	.
Varius Sermons	..	1	.
Gilberts Pastorial care	..	1	..
Edwards on trinity	..	1	..
Rhetoric	..	1	..
Greek Questions	..	..	5
Hesiods Life	..	1	.

Sherlocks works	..	3	..
Arithmatic	..	1	..
Juvenal	..	1	6
Patrick on Prayer	..	1	..
Meditations on Prayer	..	1	6
Ovid De Tristibus	..	1	.
Andrews Sermons			
on Prayer	..	..	3
Justins Latin	..	..	6
Cicero's orations	..	..	6
English Exercise	..	..	3
Defence of the Church	..	..	6
Meditations on the Creed	..	..	6
Latin and Greek Dialogues	..	..	6
The Catechism of Jos	..	..	6
Greek Grammer	..	..	6
The [illegible] of the British museum	..	..	3
A number of Abstracts and Pamphlets	..	3	..
Two Brushes	..	1	..

Two Gold Rings	..	6	..
Three Sleeve Buttons	..	2	6
Striped Silk Gown	1	10	..
Brown Silk Do	2	..	..
Four white holland			
Mens Caps	..	2	..
Black Silk Shade	..	3	..
One Pair of holland			
Pillow Cases	..	4	..
Do	..	3	..
	..	2	
One Pair of Cotton Do	..	3	..
One other Pair Do	..	2	..
Do	..	2	..
Diaper table Cloth	..	1	..
Large Do	..	6	..
Do	..	5	..
Holland Shift	..	4	..
Do	..	2	..
Do	..	1	..
Linen Do	..	2	6

Cloth Brush	..	..	3
Cotton Diaper table Cloth	..	9	..
Do	..	8	..
Do	..	8	..
Do Large	..	12	..
One Pair of Sheets Lin	..	8	..
One Pair of Cotton Pillow Cases	..	4	6
One Sheet	..	4	6
Do	..	3	6
One Pair Do	..	5	..
One Pair Do	..	3	..
One Pair of Linen Sheets Lin	..	7	6
Cotton Table Cloth	..	9	..
Old Pillow Cloth or Case	..	1	..
Old Cotton table Cloth	..	2	6
Blue Russel Gown	..	10	..
Old Black Gown	..	2	..
Old Blue Riding Hood	..	12	..
Old Red Cloak	..	5	..

Old towel	..	1	..
Two Old Petticoats			
one Red the other Striped	..	2	..
Old Green Loose Gown	..	10	..
White holland apron	..	2	..
Old Brown Loose Gown	..	..	10
Old Cotton ballance	..	1	..
two Lining handkerchiefs	..	3	4
Old womans Quilt	..	18	..
Holland Handkerchief	..	..	6
Napkin	..	1	..
Napkin	..	1	..
Steelyards	..	4	..
Hammer	..	..	9
Holland Sheet	..	14	..
Small Cloak	..	3	..
Black Silk apron	..	1	..
Gauz Handkerchief	..	1	6
Small Drawers	..	4	..
Womans white Stockings	..	1	6
Old trunk	..	3	..
Do	..	1	

Do	..	1	..
Old chest	..	4	..
Do	..	2	..
Seven Large Silver Spoons	3	14	..
two Silver Pint Cups	7	3	4
two Silver Porrengers	4	3	4
Silver mustard Pot	1	..	6
Silver Pepper box	1	..	6

Three Silver tea Spoons	..	4	5
Silver Salt Sellers and Server	2	3	
four Church bottles	..	1	4
two Do	..	..	4
five Cider Barrels	..	5	..
Meat Do	..	1	..
three Cags	..	3	..
Cider funnel	..	2	..
Threading brough	..	1	..
two Wine Pots	..	3	6
Old Square table	..	3	..

Copper Kettle	..	3	2
Do. Large Chest	..	1	3
three meal boxes	..	2	6
Old pot wheel	..	7	..
Reel	..	1	6
Great wheel	..	2	6
Great Chair	..	4	6
Bedstead and rope	..	5	..
Old Diamond rug	..	3	..
Do. Large	..	7	..
Pair of Pillow Cloths	..	2	..
Calico Coverlid	..	2	..
Old white Do	..	1	..
two Old Sheets	..	2	..
Best feather bed and Bolster & Pillows	1	15	..
Old Do.	1	..	..
Lanthorn	..	2	..
Tea Canister	..	..	9
Iron tea Kettle	..	4	6

Small Brass Kettle	..	3	6
Bedstead and Cord	..	2	..
Earthenware flower Bottle	..	..	6
Feather Bed and Bolster	1	..	..
Bedstead and harness	..	5	..

Spotted Rug	..	2	6
Red spotted Cow	1	10	..
Six old Chairs	..	7	6
Candle Stand	..	2	..
Yarn Swift	..	1	..
A note against Jeremiah Holcomb and Interest	1	11	..
A note against Capt Charles Case note and Interest	4	8	4

Cafe of Drawers	3	10	..
Large Bowbak			
Chair	..	10	..
Nine Small Do	2	14	..
Round Table	..	14	..
1 String of Gold Beads			
57 pin number	2	..	..
Silver Sleave buttons	..	1	3
Flowrd Silk Gown	6	:	:
Dwelling House	27	0	0
Barn	8	0	0
Land	13	0	0
Sum Totel	131	17	8

Dittro Buttons under
oath
Ship Lat: Mitch Gore

Dwelling House £27 0 0
Barn 8 0 0
Land 13 0 0

Fulham Papers Project

Of major interest to historians of colonial America will be a project sponsored by the Seminary. Plans for the classifying and cataloguing of the Fulham Papers, now housed in Lambeth Palace Library, London, have been completed. A well known American church historian, Dr. William W. Manross, G.T.S., 1929, has been appointed a research fellow of the seminary to undertake the work.

Preserved until recent times at Fulham Palace, residence of the Bishops of London, the Fulham Papers contain the letters sent by colonial clergymen to their bishop in England. Since the Bishop of London had authority over all Church of England ministers located in the new world, the collection includes files of correspondence from every colony extending back for more than a century before the American Revolution.

According to Geoffrey Bill, Lambeth Palace librarian, thousands of valuable letters are at present packed away in forty cardboard boxes, and in serious danger of deterioration in their present condition. In a

A portion of the Fulham Papers as presently preserved.

recent article in the *Historical Magazine of the Episcopal Church*, Mr. Bill states: "The letters cover such topics of historical interest as the religious state of the local population, the territorial expansion of the colonies, and contacts with dissenters and Indians. These and numerous petitions contain a rich abundance of biographical information. In addition, there are papers relating to the proceedings of local assemblies, to legal actions, the colleges, and a wide range of miscellaneous subjects."

A generous gift from the Hon. John Hay Whitney, United States Ambassador to London, has completed the funds needed for the two-year project, and ensured its start in September, 1960. It will include the repair of damaged papers and their classification and binding in some seventy-five volumes, as well as the publication of a catalogue giving a complete digest of each item.

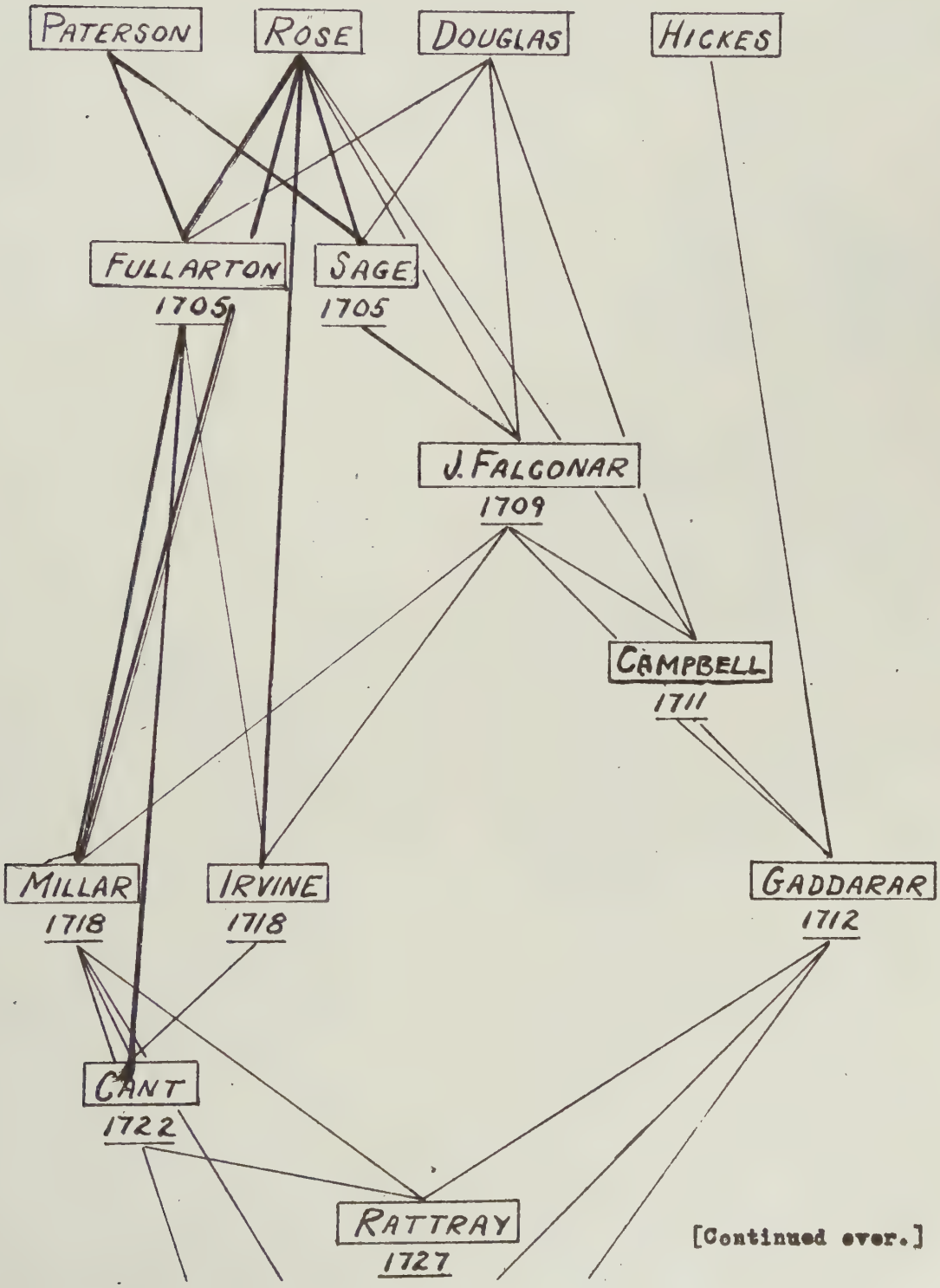
Students of colonial America have long been familiar with the scope and importance of the Fulham Papers; but because the thousands of loose documents have been unnumbered and without a permanent and systematic arrangement, use of them for purposes of research has been seriously hampered. An early attempt at cataloguing the papers was made by C. M. Andrews and F. G. Davenport in 1908 in their *Guide to the Manuscript Collections for the History of the United States to 1783*, but the descriptions given were partial and incomplete, and many new documents have been found since the book was published. Selected letters from the collection have also been micro-filmed by the Library of Congress.

The comprehensive catalogue planned for publication in several volumes by the Seminary will include a full index of persons and places mentioned, and make possible for the first time the systematic study of all the material. The sorting, cataloguing, repair and binding of the papers will render them conveniently available, and enable students in the future to give precise references to individual documents.

Dr. Manross is at present librarian and lecturer in church history at the Philadelphia Divinity School. He has been granted a two-year leave of absence by the Trustees of the school to fulfill this assignment. Author of the standard history of the Episcopal Church, and a recipient of the Ph.D. degree from Columbia University, he is well known as a leading authority on Anglican church life in the colonial period.

From the Bulletin of the General Theological Seminary, XLVI, no. 1 (February, 1960)

BISHOP SEABURY'S APOSTOLIC LINE



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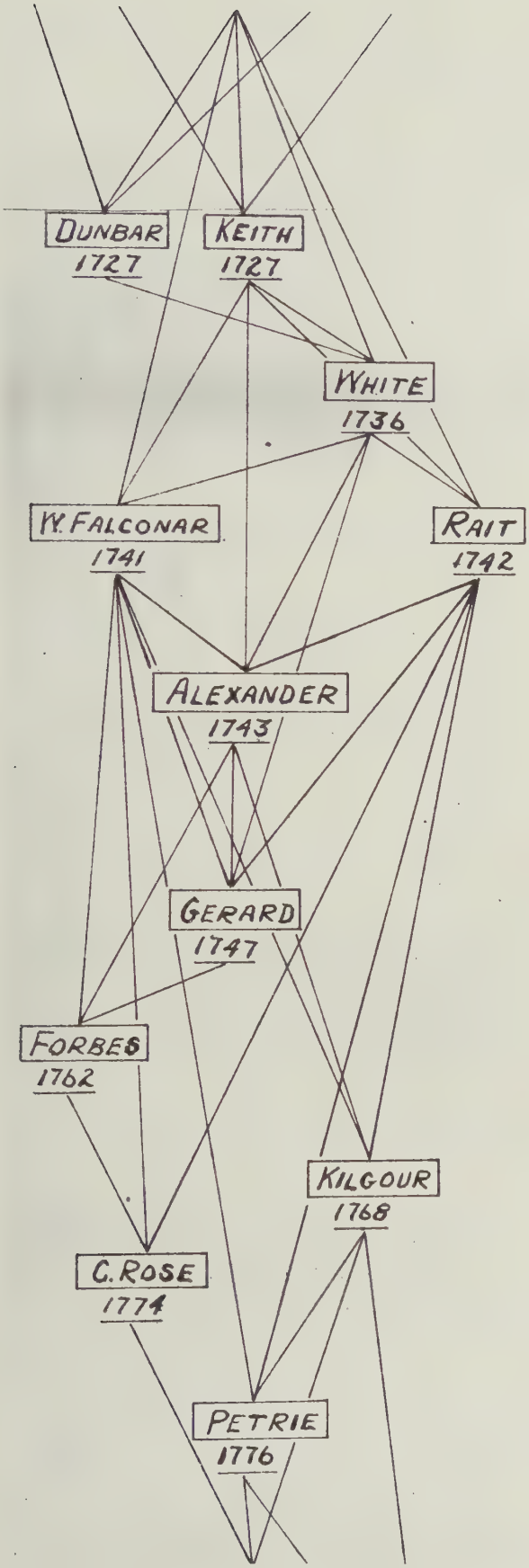
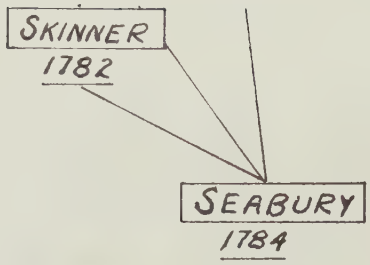




Sons of Seabury

Living Church, Jan. 15, 1961.

The editor of the *Episcopal Church Annual* visited The Living Church office recently and commented on the *Annual's* discovery that the Scottish line had gone out of the American episcopate many years ago. The present editor of The Living Church, upon whom the mantle of omniscience has descended from the shoulders of Mr. Clifford P. Morehouse, now editor of the *Annual*, stoutly denied this. So the two of us studied together the list of the Succession of American Bishops as last published in full in the *Annual* of 1952.

This is the result:

Bishop Seabury, consecrated by the Scottish Bishops Kilgour, Petrie, and Skinner, took part in only one consecration, that of Thomas J. Claggett.

Bishop Claggett took part in only four consecrations, those of Robert Smith, Edward Bass, Benjamin Moore, and Samuel Parker.

Bishops Smith and Parker never took part in any consecration. Bishop Moore took part only in Bishop Parker's consecration. The Scottish line did not continue through them.

But Bishop Bass took part in the consecration of one Bishop, Abraham Jarvis, second Bishop of Connecticut. And Bishop Jarvis took part in the consecration of John Henry Hobart, Alexander Viets Griswold, and Theodore Dehon. Bishop Hobart took part in nine consecrations and Bishop Griswold in 12. Together or separately, they passed the Seabury line on to 18 bishops, more than enough to establish it permanently. (Both Hobart and Griswold took part in the one consecration by Bishop Dehon.)

Through Bishop Hobart and Bishop Griswold every living American bishop stands in direct succession from Samuel Seabury and the Scottish episcopate.

It just goes to show that you need The Living Church as well as the *Episcopal Church Annual* if you want to have all the facts straight.

SAMUEL FARMAR JARVIS PAPERS AT NEW YORK PUBLIC AND YALE

By Eleanor Tilton

[The following are only samplings of the large holdings in the correspondence of Samuel Farmar Jarvis, son of Bishop Abraham Jarvis, and of related families in New York Public Library and in the Library at Yale University. We print this partial list to remind scholars that list already published in The Historiographer do not exhaust the vast manuscript resources surviving from the Jarvis Clan. Perhaps, at a later date, a complete inventory of outstanding papers can be made for our readers.]

[Mrs. Tilton writes us in part: "The Yale list is worth keeping because it consists of items dug out of a large collection of papers under the BALDWIN name—papers that would not be found if one were to look under JARVIS in the present Yale manuscript catalogue."]

Farmer, Samuel
Letter to Abraham Jarvis dated July 11, 1788.

Halsey, Jacob and Ann
Deed to Samuel Farmar Jarvis, dated July 14, 1814.

Jarvis, Samuel Farmar
Bills to him for books &c.
Deed regarding Pearl Street lots (1811-1820)

Jarvis, Jeannette
Letter to John Abraham Jarvis, dated Aug. 20, 1824.

DePeyster, J. F.
Letter to Samuel Farmar Jarvis dated New York, July 23, 1825.

DePeyster, J. F.
Letter to Samuel Farmer Jarvis, dated New York, April 9, 1825.

Jarvis, Samuel Farmer
Letter to J. F. DePeyster, dated Paris, Jan. 30, 1828.

Jarvis, Samuel Farmer
Letter to J. F. DePeyster, dated Lyon, March 26, 1828.

Hart, Jeannette
Letter to Sarah Jarvis, dated Florence, Nov. 4, 1828.

Hart, Jeannette
Letter to Sarah M. Jarvis, in Florence, dated Saybrook, Dec. 4, Dec. 4, 1823.

Hull, Amelia Hart
Letter to Sarah M. Jarvis in Florence, dated Saybrook, Conn., Mar. 30, 1829.

AT NYPL

Lewis, Lawrence
Letter to J. F. DePeyster, dated Philadelphia, May 15, 1829.

Ombrosi, James
Letter to Samuel Farmar Jarvis, dated Florence, Sept. 1, 1829.

AT NYPL

Jarvis, John Abraham
Letter to Sarah M. Jarvis, dated July 14, 1830.

Jarvis, Samuel Farmar
Letter to John Abraham Jarvis (at Leghorn), dated Siena, July 16, 1830.

Jarvis, John Abraham
Letter to Sarah M. Jarvis, dated Leghorn, July 23, 1830.

Hart, Jeannette
Letter to Sarah M. Jarvis, dated Dec. 11, 1830.

AT NYPL

Jarvis, John Abraham
10 letters to his mother and father, 1830-1833.

Tippelskirch, Baron
Letter to Samuel Farmar Jarvis, dated Rome, July 1, 1831.

Jarvis, Samuel Farmar
Letter to J. F. DePeyster, dated Leghorn, Oct. 6, 1833.

AT NYPL

Jarvis, Sarah M.
Letter to Samuel Fermor Jarvis, dated Paris, Jan. 6, 1834.

Hart, Capt. Elisha
Letter to Samuel Farmar Jarvis in Naples, Italy, or Havre, France, dated Saybrook, Jan. 10, 1834.

Scholl, Fanny
Letter to Samuel Farmar Jarvis, dated Geneva, Switzerland, July 24, 1834.

Jarvis, Sarah M.
Letter to Samuel Fermor Jarvis at Hofwyl, dated Sept. 21, 1834.

Jarvis, Sarah M.
Letter to Samuel Fermor Jarvis at Hofwyl, dated Paris, France, Nov. 21, 1834.

Bunsen, Chevalier and Frances
Letter to Samuel Farmar Jarvis, dated Rome, Dec. 14, 1834.

Jarvis, Samuel Fermor
Letter to Samuel Farmar Jarvis, his father, dated Hofwyl, Dec. 10, 1834

Hull, A. M. M.
Letter to Sarah M. Jarvis at Paris, dated Washington, Jan. 5, 1835.

Hull, A. M. M.
Letter to Sarah M. Jarvis at Paris, dated Washington, May 29, 1835.

Jarvis, Samuel Farmar
To J. F. DePeyster, acknowledging recept, dated July 10, 1835.

DePeyster, J. F.
Letter to Samuel Farmar Jarvis, dated New York, Feb. 24, 1835.

Gibbs, Sarah
Letter to Samuel Farmar Jarvis at Paris, France, dated Munich, Sept. 23, 1835.

Hull, A. M. M.
Letter to Sarah M. Jarvis at Paris, France, dated Florence, Oct. 3, 1835.

Jarvis, Sarah M.
Letter to Samuel Fermor Jarvis, dated Paris, Oct. 8, 1835.

Jarvis, Sarah M.
Letter to Samuel Fermor Jarvis, dated Dec. 7, 1835.

Fellenberg, M.
Letter to Samuel Farmar Jarvis, dated Hofwyl, [ ], 1835.

Hull, A. M. M.
Letter to Sarah M. Jarvis, at Paris, dated Gibraltar, Jan. 10, 1836.

Hull, A. M. M.
Letter to Sarah M. Jarvis at Paris, dated June 27, 1836

Fellenburg, Adele de
Letter to Sarah M. Jarvis, at Paris, dated Hofwyl, Mar. 9, 1836.

Jarvis, Sarah M.
Letter to Samuel Fermor Jarvis, dated Paris, April 3, 1836.

AT NYPL

Jarvis, Sarah M.
Letter to Samuel Fermor Jarvis, dated Havre, July 24, 1836.

Jarvis, Sarah M.
Letter to Samuel Fermor Jarvis, at Hofwyl, dated Paris, Sept. 2, 1836.

Jarvis, Sarah M.
Letter to Samuel Fermor Jarvis, dated Paris, Dec. 20, 1836.

Jarvis, Sarah M.
Letter to Samuel Fermor Jarvis, at Hofwyl, dated Paris, July 8, 1837.

AT NYPL

Hull, Anne
Letter to Sarah Jarvis, dated on Ship Poland, June 12, 1837.

Hart, Harriet Augusta
Letter to Sarah Jarvis, dated 1837.

Hull, A. M. M.
Letter to Sarah M. Jarvis, dated Havre, June 7, 1837.

Hull, A. M. M.
Letter to Sarah M. Jarvis, at Paris, dated Rome, Jan. 3, 1837.

AT NYPL

Hull, A. M. M.
Letter to Sarah M. Jarvis, dated June 12, 1837.

Jarvis, Sarah M.
Letter to Samuel Fermor Jarvis, dated Paris, Mar. 22, 1837.

Jarvis, Sarah M.
Letter to Samuel Fermor Jarvis, at Hofwyl, dated Paris, April 26, 1837.

AT NYPL

Jarvis, Sarah M.
Letter to Samuel Fermor Jarvis, dated Paris, May 27, 1837.

Hart, Harriet Augusta A.
Letter to Sarah M. Jarvis, dated Havre, June 10, 1837.

Jarvis, Sarah M.
Letter to Samuel Fermor Jarvis, at Hofwyl, dated Paris, July 8, 1837.

Jarvis, Sarah M
Letter to Samuel Farmar Jarvis, in Hartford, dated Paris, 1837.

Jarvis, Samuel Farmar
Note to himself, dated 1837.

Bishton, Elizabeth
Letter to Samuel Farmar Jarvis, in Middletown, dated Paris, Apr. 12, 1839.

MacBean, ——
Re. shipment of books to Charles Sigourney, dated Leghorn, Aug. 5, 1843

Jarvis, Samuel Farmar
Draft of an appeal from the Bishops of the Prot. Episcopal Church in the United States to His Grace, the Lord Archbishop of Canterbury [William Howley]. Ca. 1843.

Jarvis, Samuel Farmar
Letter to Mr. [ ] Hoffman, dated Aug. 10, 1848.

AT NYPL

AT YALE, AMONG THE BALDWIN PAPERS

Ellsworth, W. W.
Letter to R. Baldwin, at New Haven, dated Hartford, Mar. 10, 1834.

Sherman, R. M.
Letter to R. S. Baldwin, at New Haven, dated Fairfield, Jan. 24, 1839.

Allen, Heman
Letter on conferences with Col. Stone, dated June 17, 1839.

Hart, Capt [ ]
Protest, dated July 6, 1839.

Jarvis, Sarah M.
Letter to R. S. Baldwin, of New Haven, dated Farmington, Aug. 13, 1839.

Sherman, R. M.
Letter dated Fairfield or New York, Dec. 15, 1839.

Baldwin, R. S.
Letter to Sarah M. Jarvis, dated Jan. 11, 1840.

Sherman, R. M.
Letter to R. S. Baldwin, dated Fairfield, Jan. 15, 1840.

Jarvis, Sarah M.
Letter to R. S. Baldwin, dated May 14, 1840.

Baldwin, Emily
Letter to R. S. Baldwin, dated New Haven, May 31, 1840.

Jarvis, Sarah M.
Letter to R. M. Sherman, dated Middletown, May 16, 1842.

LETTERS OF EZRA STILES TO ANGLICAN CLERGY

[1]

Yale College Nov. 7 1788

Rev.d & Dr Sir

Last Post I recd a Letter from Mr Hopkins dated Baltimore 23d Octr ult.r wherein he addresses me for an Episcopal Clergyman for a Parish or Society of Episcopalians about 6 Miles from Baltimore. His words are these—— "We are in Want of a young Gentn of Educa. who may have had a Degree &c— and has or is willg to be ordained to [preach] the Gospel agreeable to the Rites of the Episcopal Chh agreed on by the Convocation at Philada. Such a person may get Employ to teach nine Children & Pform divn Service every Sunday to a few pple. For which he will receiv— One Hundred Pounds this Cury Dollars 7/6 for the first year, his Board, Horse kept &c Should he be a serious man (& no other will do) & possess popular Talents he need not fear the Want of a plentiful Support, nor could he wish a finer Field to spread Light & Truth than in this State.——The Neighbourhood who joyn me in this applicn were brought up in this mode of Worship.

"These Things I lay before you, & if it is agreeable to notice them please to write me by the Post and postpone a final Determina until you hear from me [ ]."

I have conferred with the Revd Mr Hubbard—but he tho't you engaged. Yet Mr Wadsworth informs me he has seen you & judged the Proposal would be agreeable to you, I therefore

loose no opportunity of address^{g} you. I shall write next Post to Maryld. In the mean Time I think you may safely accept & set off imediately. For shd this Chance fail you, which I think will not, you may doubtless find a good Liv^{g} & Opp^{o} for Usefulness in the numerous vacant Episcopal Congregations in Maryland & Virginia. Be pleased to advise me by the first Opportunity. I am Dear Sir

Your affectionate Friend
Ezra Stiles

Rev Mr Brunson.

[Addressed:]
Reverend Tillotson Brunson
Strafford
Vermont

[2] Yal. Coll. Feb. 6, 1793

Reverend Sir

I received your Letter respecting a new Vocabulary or historical Dictionary of the Heathen Gods and other classical Antiquities for Illustration of the Latin & Greek Classics. I think we are pretty well supplied with Writings of that kind, as Watsons Hist. of the heathen Gods & Goddesses, Danets Dictionary &c And yet I think a <u>selected Compendium</u> might be found which would be very handy for comon use among Boys [at] School; and would come into general Circulation, [where] few would buy the larger Compilations. Your Abilities & Judg^{t} are such as that I doubt not you would do it well: and I hope the public will encourage you in it. Wishing you every Blessing, I am Dr Sir

Your affectionate Friend
& hble serv^{t}
Ezra Stiles

Rev. Mr Brunson

[Addressed:]
Reverend Tillotson Brunson
Hebron

[3]

Ezra Stiles to the Rev. Samuel Peters, in London. It was written in 1789 and received by Peters on July 27, 1789. [See endorsement on final page.]

[See facsimile on pages 23-26.]

MAIN STREET, HARTFORD, EARLY 19TH CENTURY
FROM AN OLD PRINT COLLECTION OF M. B. BRAINARD

to Rev. Jos. Potter —

Criticism upon Kashisha ܩܫܝܫܐ 57 a

The Word Kashisha is neither Coptic nor Arabic, but Syriac: but is a foreign official Appellation, adopted from the Syriac or Palestine Language into the Coptic & Arabic, as ΕΠΙΣΚΟΠΟΣ was adopted into the Latin & became Episcopus, into the Coptic & Arabic ϯⲉⲡⲓⲥⲕⲟⲡⲟⲥ, into the French Evesque, into the English Bishop or Bishop. So the Greek ΠΑΤΡΙΑΡΧΟΣ became in Coptic & Arabic ⲡⲁⲧⲣⲓⲁⲣⲭⲏⲥ, in Latin Patriarcha, in English Patriarch, in plain English Chief Father.

The Syriac New Testament, if not original as Mr Lee the most of it was, is yet of an Antiquity to the apostolic Age, as no man ever doubted but the Palestine Christians had the Gospels & Epistles in the vernacular Tongue of the Hebrew Christians in the Time of St James the first Bishop of Jerusalem, who suffered a Martyrdom before the Destruction of the 2d Temple by Vespasian.

Let us see how this Word is used in the Syriac Testament. Mat. XVI. 21. and again begins of קשישא Mark VIII. 31. again Mark XIV. 43 Scribes & קשישא. So C. XV. 1. with the קשישא. Acts XI. 30. לקשישא. Acts XIV. 23 When they had ordained them קשישא in every city. C. XV. 2. מן קשישא שליחא the Apostles & Elders which were at Jerusalem — & passim throughout that Chapter

57 b

So Acts, xx. 17. – sent to Ephesus, and called קשישא דעדתא דאיתיסוק the Elders of the Congreg^n of Ephesus: – the same as those in Verse 28th are called אפיסקופא from the Greek Επισκοπος adopted into the Syriac. And passing over other Places, 1 Tim. V. 17 the קשישא Elders that rule well.

We have it also in 1 Tim. III. 1. 2. as a Title of Office, as well as the Title of the Officer. He that desireth the קשישותא Office of a BISHOP, desireth a good Work. A Bishop קשישא then must be &c. I commend this to the cool Contemplation of every candid Episcopalian, who believes this Epistle was by the primitive Christians translated into Syriac in the apostolic age, or at furthest, before there was any Controversy in the Church ΠΕΡΙ ΟΥΡΑΝΟΥ ΠΙΣΚΟΠΟΥ.

Titus I. 5. and ordain ותקים קשישא במדינא Elders in every City. V. 7. For a Bp קשישא must be &c. Heb XI. 2. For by it קשישא the Ancients the Elders obtained a good Report James V. 14 let him call לקשישא to the Elders דעדתא of the Chh or Congregation. 1 Pet. V. 1. The Elders קשישא which are among you I exhort, who am also קשישא an Elder. Philip I. 1. ומשמשא עם קשישא with the Bishops and Deacons. Here Επισκοποις in the Original (if the Greek was, as it undoubtedly was, original, the Epistle being written to the Chh of Philippi) is rendered by קשישא Elders, Bps. Whichsoever was the Translation קשישא and Επισκοπος are the same. 1 Pet. II. 25 Shepherd & Bishop of your Soul רעיא וסעירא דנפשתכון, Here the Word for Bp סעירא is Appellative of the Office of J. Christ, & is never given to the Bps of the Church.

57 c

Acts I. 20. the תשמשתה Bishopprick, Ministration.
So Luke I. 5. Zacharias was כהנא Priest of the משמשתא
Course, Ministration of Abia. So Luke I. 2. the Evangelist
received it from Eye Witnesses and משמשנא Ministers of
the Word. The Minist.n or Service of כהן גדול High Priest, Priests,
& Levites thro' the O. T. תשמשתא in Targum Onkelos & the
other Chaldee Targums. The same radical Word is the official
Appellative for Deacons in the N. T. It is necessary to consider
whether the same Word is used appellatively or not, & of what
it is appellative. It would be absurd to read Acts I. 20
Deaconship. It is well to render it Bpprick. When קשישתא
is used of Longevity or old Age, it would be absurd to read it either
Eldership, Presby, or Bpprick. When used of the Sanhedrim
it denotes but one Elder, of w.ch even the High Priest was not
always the Nasi or Head. Hillel the Gr.t was not H. Priest,
& yet he was 40 y. Prince or Nasi of the Sanhedrim, & at the
Head of all the State of the Elders, among whom were not only
Priests, Levites, & Hachamim of other Tribes, but Prophets: yet
all were of one & the same Order in the Sanhedrim. So קשישתא
of a Ch or Congregation might consist of Apostles, Prophets,
Teachers in Word & Doctrine, & others that did not labor in Word
& Doctrine, and yet might be all pares in the Eldership, Presby or
Episcopacy & Oversight of the Ch — at Ephesus & Alexandria.
or the Eng. House Dukes, Marquisses, &c do not sit there as such,
but only as Pares, Equals in one particular Order of Nobility. Nos
hic sedemus, non ut Episcopi, said the Bps, sed uti Barones.

57 d.

Similar powers, & humane ecclesiastical powers have superadded many Paraphernalia but without Divine Authority. The little princely hereditary Bpricks of Westphalia as Osnaburg &c, & the 2 Abpricks of Cologne & Mentz, can't find themselves in the Bible. Could the Deacons, chuse an Archdeacon, & the Elders an arch-Elder, & vest each, them with high Powers & dignified Titles, the one would be & remain only coequal דיאקונוס, & the other coequal פרסבטרוס by the Scripture. Abp Cranmer & other Bps of the Reform^n and Abelieve the English Bps in general to the present day are have been more satisfied that the presbyterial or Kashisha part of their high complex Character is Scriptural, than that they vested with Primary & jurisdictional Authority & superiority to Presbyters Jure divino. Bp Madden was certainly of this Opinion — that a Bp was but primus inter pares.

Ezra Stiles

Stiles Ezra DD
1789 —
recd July 27 - 89
to
Rev Smith Pattern
London

1 Front of Bp. Skinner's house, Longacre, Aberdeen, where Bp. Seabury was consecrated in 1784.
2 Chapel build when the Disabilities Act was repealed in 1792.

SAMUEL, by divine permiſſion, Biſhop of Connecticut and Rhode-Iſland, to the Clergy of the Church in Connecticut and Rhode-Iſland, Greeting.

WHEREAS the Rev. Mr. James Sayre, formerly Rector of Trinity Church in Newport in Rhode-Iſland, having removed into Connecticut, hath behaved himſelf in a very undutiful and unchriſtian manner, in depraving the Liturgy, contravening the government, and deſpiſing the diſcipline of the Proteſtant Epiſcopal Church in America—in traducing, reviling, and miſrepreſenting the Biſhop and Clergy of Connecticut, thereby endeavouring to excite ſchiſms and diviſions, and to deſtroy the peace and unity of the Church; and hath alſo withdrawn himſelf from her Communion:

Be it known to all whom it may concern, That the ſaid Rev. Mr. James Sayre is hereby declared to be out of the Unity and Communion of the Church, and is forbidden to perform any Eccleſiaſtical Offices belonging to it, until he ſhall by repentance and reformation of his conduct be qualified for, and ſhall be reſtored to its Peace and Communion. And all the members of the Proteſtant Epiſcopal Church, both Clergy and Laity, are hereby cautioned againſt holding Communion, or any Eccleſiaſtical fellowſhip with him the ſaid Rev. Mr. James Sayre.

You, therefore, the Clergy of Connecticut and Rhode-Iſland are hereby directed to make this declaration public, by reading it in your ſeveral congregations immediately after ſermon, on the ſunday next after it ſhall come to your hands.

SAMUEL, Bp. Connect. & Rho. Iſland.

Done at New-Milford, in Connecticut, this 25th day of September, 1793.

(CIRCULAR.)

TO THE MINISTERS AND VESTRIES OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES.

THE Board of Trustees of our General Theological Seminary have enjoined upon me the duty of calling your attention to the following resolution in their minutes, and requesting from you a prompt answer to the question which it proposes:

"Resolved, that an appeal be made to the Ministers and Vestries of the Churches, to have Annual Collections or Contributions for the current expenses of the Seminary for the next five years; and that with a view to this, the Secretary of the Board shall address a circular to each clergyman, urging such request, stating the grounds thereof, and soliciting an immediate answer to the question, Whether such a collection or contribution will be made? And that he also annually, in the month of September, send a similar application to the said Ministers and Vestries."

The measure which now asks of you the co-operation necessary to give it efficiency and success, was the subject of anxious deliberation with the Board at their stated meeting in June last. It was adopted unanimously, upon the suggestion of a committee composed of Trustees from each of the Dioceses represented at that meeting: viz., Rhode-Island, Massachusetts, Connecticut, New York, New Jersey, Pennsylvania, and Delaware. A copy of these proceedings has been sent to every clergyman of the Church within the States, and the columns of several of our religious periodicals have also aided in disseminating a full view of the condition of the Seminary, and the grounds on which the Trustees rest their present recommendation. But a brief appeal, therefore, will be expected, in a case where the conviction of duty, it is humbly hoped, must before this time have been awakened. The Seminary is in fact entirely without funds equivalent to its ordinary expenditures. Its available resources will yield $2000. The expenses of the year will amount to $6306. And thus a deficiency of income must be provided for of $4306. Under the circumstances of the times, the Board can see no other refuge for the institution, than in an appeal to the Church; and as the readiest and easiest mode of responding to it, they have preferred the one to which their resolution adverts. A collection from each of our congregations, for the time specified, there can be no question would be amply sufficient to rescue the Seminary from embarrassment, and to raise it above solicitude for necessary revenue. To this unity of feeling and effort, there is within our borders no institution which has upon Churchmen a better claim. The great work of education for the Christian ministry to which it is dedicated, commends itself at once to every Christian heart. The extent to which it has already prosecuted this work, is a subject of delightful recollection, and must furnish a constant source of gratitude to GOD for the possession of this noble seat of theological learning. Within its walls more than *one-sixth* of the present clergy of our Church in this country have received the instruction which was to fit them for their sacred calling. At the late Commencement, twenty-five individuals received its honorary testimonials, and have since been admitted to Holy Orders. There are now connected with the Seminary 60 students, and from 25 to 35 additional ones are expected at the opening of the next session. These animating facts furnish no slender argument to show that the interests of the Seminary and the Church are one and inseparable. They justify her claim to a high place in our affections and support. They rise up at this time, and enforce upon the dullest ear, if such there be, the call which the Board is constrained to make in her behalf. Let it be responded to *cheerfully, generally, and according to the ability which* GOD *giveth*, and the Seminary, as her past annals warrant us to believe, will repay the gift with no stinted returns. The extent of such benefits as this institution may be made by its friends the instrument of conferring upon our Church, our country, and the world, far exceeds human calculation. They will spread through innumerable channels. They will reach through successive generations. Their operation on the highest and worthiest of human aims, *the glory of* GOD, *and the good of souls*, must perpetually increase, and will be felt and hailed by our children, and our children's children, after we shall have finished our career, and closed our stewardship forever.

By order of the Board.

HENRY ANTHON, Secretary.

New York, September 18, 1837.

P. S. Answers to the circular to be addressed to the Secretary, 15 Stuyvesant-street, New York.

Collections and contributions will be received by the Treasurer, EDWARD R. JONES, Esq., 60 Broadway, New York.

THE CHANGING SCENE: AND SO WE TALKED OF DAYS LONG GONE—

[From the Hartford Times, May 31, 1962.]

By FRANCES PHIPPS

The man who comes to do the mowing sat down on the front stone step the other sundown, and as he listened to the evensong of a dozen different birds, he said,

"That's such a lovely, peaceful sound.

"I've always liked to come here.

"You know, not so very long ago, there used to be some wonderful times right here. We used to come for picnics and to just enjoy the place. We listened to the reverend preach and then we sang together."

AND SO WE TALKED awhile of the ways that people and places and towns change over the years, of our landscape vanishing under tons of cement for new highways, and of how even the air above us is being revolutioned as spaceships blaze the way for turnpikes to the moon.

Many such conversations will go on in Connecticut this Summer as a number of towns celebrate their 200th, 250th, or as in the case of Haddam, the 300th anniversary of its founding.

Old stories that grandfather re-cast from tales his grandfather told him are being dredged up from childhood memories, and great has been the scurrying through packing boxes and old trunks for letters, tintypes, ancient deeds, forgotten costumes and tools as various groups or historical societies work to design commemorative exhibits.

And in each town as the amateur - but - dedicated, part-time historians work, there probably has been the same moment of astonishment as the fact-finders discover that of all the architecture and village customs that have changed, none has changed more perhaps than our meeting-houses and our church-going habits.

The drawing reproduced here was said by John Warner Barber (Connecticut Historical Collections, 1836) to be a correct "representation of the first house erected for worship . . ." In Dr. Strong's consecration sermon, in 1807, it is stated that the first house for public worship was built in 1638, stood 99 years and was taken down. There must have been some mistake about this as it appears (from Hartford town records) that there was a meeting house in 1635 and in 1650 "it was ordered that the old meeting house shall be given to Mr. Hooker."

THE WHITE - SPIRED "Colonial" church in the center of many of our towns has stood so many years that we forget those earlier meeting-houses the founders built in the days when churches were constructed and supported by town vote.

A simple, rectangular building, with few, if any windows in its 17th Century days, the meeting house was a plain, undecorated building in daily use for town affairs and needs until sundown Saturdays when the Sabbath began. Later the town might have added a blunt watch-tower to the roof of the meetinghouse, still later an open belfry, and the decorative spire. More often than not, the clock turret we see in many churches was the last addition, the spire raised or replaced (had there been one) to allow room.

Churches were unheated and unlighted, most probably because of the fear of fire (although some thought them sacrilegious) not until we were well into the 19th Century did most churches add light and stoves.

Many of the first pews had high squared-off backs and sides, often curtained to keep out the draughts. Into them families in Wintertime carried blankets, sometimes pillows, and usually foot-stoves "for the women."

Many of these foot-stoves survive today. Some were all wood, with a small iron "coal-carrier" insert, many were all iron or all tin.

Later they were more commonly heavy pierced tin with a decorative wood frame.

PERHAPS ONE REASON why so many can be found today is that at one time "everyone went to church" not once but often several times a week. Too, even after house-stoves were installed in meetinghouses, the footstoves were useful also for keeping warm when traveling by sleigh, wagon or coach.

Since church services lasted throughout the day Sunday, more than a small footstove often was needed to keep the parishioner warm, and it might have been necessary several times during that day of prayer and fasting to replenish the coals in the stoves.

At noon-time, members of the congregation may have repaired to the big kitchen hearth of the parsonage, to the roaring fire in a local inn, to a nearby "open house."

In the early days, there usually was a small house near or on the church green from which coals might be gotten to replenish the foot-stoves. These Sabbath Dav or "Sabbaday" houses were small, plain structures usually of two rooms, one on either side of the large center chimney. Here a servant or sexton kept the two fireplaces going so that coals might be taken into the pews or if absolutely necessary, members of the congregation could leave the services and go to the Sabbaday house to warm themselves.

By the 19th Century when the "unnatural" heat of stoves was allowed inside the church, the Sabbaday house still remained. There light refreshments or meals might be had, either contributed by the congregation or paid for earlier, for money did not pass hands on Sunday.

HISTORICAL ADDRESS AT ST. MICHAEL'S CHURCH, NAUGATUCK

By KENNETH W. CAMERON

[Delivered in Naugatuck on the 175th Anniversary of the Founding of the Parish, October 8, 1961, as a part of the Celebration.]

I should like to begin with Matthew Arnold's well-known lines, which seem in many ways appropriate:

With aching hands and bleeding feet
  We dig and heap, lay stone on stone;
We bear the burden and the heat
  Of the long day, and wish 'twere done.
Not till the hours of light return
All we have built do we discern.

Your 175th anniversary is the manifestation of an IDEA which prevailed among the Apostles, which was preserved by the early bishops in the British Isles, which was tested and confirmed at the English Reformation, and which was planted in Connecticut with great difficulty about 1690. This IDEA was that of a Church in Apostolic succession, living under Apostolic commands, and enjoying the rich channels of grace which we know today in the Apostolic sacraments. The IDEA included the view of the Church as the moral conscience of the State, yet superior to the State—not through political control but because of its honorable function as distributor of God's divine gifts. The Anglican IDEA manifested itself in bishops, priests, and deacons; in the ever-present work of the Spirit in Holy Baptism, Holy Confirmation, the Holy Communion, and other rites through which we enter, as it were, into Salvation even now—here in this lifetime—Sacraments through which we touch the hem of Christ's garment now without having to wait until death and Judgment Day. This is <u>not</u> the Protestant Idea, which ruled with an iron hand and with Connecticut Blue Laws from 1635 until the Revolution. The Protestant recognized few channels of Grace in this life, and for him immortality was ever in the future. The Protestant ear detested the cadences of the Prayer Book, the poetical language of its offices, the harmonies of Bishop Coverdale's Psalter, the balanced prose of Cranmer's collects. Long, repetitious and improvised prayers—some an hour long—better pleased the Calvinists, who hated the festivities of saints' days, the colors of church vestments, the traditions of English cathedrals, and the wholesome fun of Mayday, Hallowe'en, and the rest. In Protestant churches of the seventeenth, eighteenth and nineteenth centuries, Christmas and Easter were deliberately ignored. When the Protestant Idea under Oliver Cromwell triumphed for a short time in the Mother Country, soldiers broke into English cathedrals and parish churches, chopped out the altars, threw axes at the stained-glass windows, hacked out pipe organs, burned the vestments and prayer books, and stabled their horses in the sanctuaries. Congregationalist Yankees did the same things to our churches here in Connecticut—that is, to many of those that they left standing. The IDEA of the Anglican Church was vigorously resisted here. And as the Revolutionary War drew nearer, loyal Anglicans were presumed to be—as, indeed, most of them were, loyal to the Mother Country; that is, they remembered with affection Westminster Abbey, the Church bells of Shakespeare's Stratford, the great shipping docks of the Thames River, the law courts of London, the great theatres, Lambeth Palace, and the rich traditions of what they called "home."

That Anglican IDEA, of which I have been speaking, was also in the minds of the small group of Gunntown farmers and millers who witnessed with horror and then sorrow the immanent breaking of the tie with Old England and the threatened breaking away of American Christianity from the Apostolic Tradition. When the Revolutionary War eventually erupted, the stipends of Church of England missionaries ceased as did the Apostolic life line to the Bishop of London. For a time, the surviving Episcopal congregations (composed mostly of the unconfirmed) felt that there was no longer hope of establishing here a line of bishops quick-

ly enough to guard their children from the Sectarians. The Revolutionary War, moreover, ushered in hard times. Property was burned or carried off. Farmers had not labor enough to harvest—or replant—crops. What was raised was often seized without compensation to feed armies. And Episcopalians fared worst of all because of their known allegiances to Church and King. The remaining clergy functioned under heavy suspicion and without financial support. Israel P. Warren's book of 1874, entitled Chauncey Judd, or the Stolen Boy: A Story of the Revolution, will tell you some of the heart-breaking background of Gunntown. The legal records and court dockets will also tell you how the descendants of Nathaniel Gunn, then the largest and richest landowners in the area—the owners of a small kingdom here and the patron saints at the founding of this parish—were largely reduced to insolvency or penury by the inexorable hatred of the Connecticut Yankees. Between 1785 and 1815, that great family—both Jobamahs included—shrank from former grandeur to poverty, partly through suits at law and partly as a result of the changed character of Salem industry. I have gone over their wills and through the inventories of their estates now filed in Hartford to find Jobamah's property in 1815 valued at only $3,000 and to note that his widow Lydia (assigned the household objects as "necessary to uphold life") received only what was appraised at $221.00. In the inventory of personal possessions I observe mention of two Prayer Books—one appraised at twenty-five cents and the other at seventeen. These, doubtless, despite their modest worth, gave the Gunns spiritual support until their lives' end. Nathaniel Gunn, in 1801, was declared insolvent, and Widow Abigail Gunn's shawls and linens—the rich accoutrements of the great days—were appraised at only $275. Only Thomas Osborn of your earliest benefactors survived with an estate as large as $22,000 for reasons I cannot determine, but a portion of his assets—maybe he had no real assets at all—were notes from members of the Gunn family. With the Revolution, therefore, the glory departed, and even Anglicanism seemed to be slipping away. But in 1783 and 1784, news got around that Connecticut Churchmen were trying to secure a bishop who might save the Church—a hope less frequently encouraged than shattered by intermittent reports that English bishops would not or could not act to consecrate for a rebellious new country.

Many months later, when it became known that the Scottish bishops had consecrated Seabury on November 14, 1784, and that he had actually returned to these shores on June 27, 1785, a Bishop in the Apostolic line, the joy of Gunntown and Salem-Bridge Churchmen knew no bounds. They felt that it was now possible to keep the Faith and dared secure permission of the Connecticut Assembly to organize your little parish—to build a little house of God that might (as did each Church steeple in Old England) cast its protective shadow upon their new Gunntown burying ground in which they soon expected to be laid. (We have the records of that cemetery from 1790 as well as a "List of the Graves Dug by Enos Osborn [of] the Episcopal Society in...Salem" for over fifty years.) Gunntown Churchmen also thought that by having their own little Church building they might the more easily support the Lord's work, for they were otherwise obligated to pay heavy assessments for maintaining St. James's (later St. John's) Church across the river. In addition to the burying ground, then, they needed lands for a church edifice and the glebe. These the Gunn Family generously contributed, joining their neighbors (who were also kinsmen) to salvage what the Revolution had left to them of their meadows, hilltops, and mill wheels. In other words, they ended their days in quiet and good works.

For the next facts I go to Bishop Seabury's surviving journal of official acts. On October 8, 1791, at Watertown, Seth Hart was ordained deacon to officate at Waterbury and occasionally minister at Gunntown and Salem Bridge. On October 10, the Bishop actually came to Waterbury and preached on "Unity" before a large congregation, which included many of your ancestors. He also confirmed 54. The next day, he visited Gunntown itself accompanied by the Rev. Messrs. Prindle, Blakslee, and Seth Hart, preaching from 2 Corinthians 6:1, confirming fourteen, and lodging with Mr. Osborn. Many of the sermons of Bishop Seabury and the Rev. Seth Hart survive, and among them are discourses preached here.

A word about living conditions 175 years ago. In 1795, the Rev. Chauncey Prindle, who had promised on a certain day to baptize some children and preach at St. John's, Waterbury, discovered that midsummer rains had carried away the canoe he had expected to use in crossing the Naugatuck River. To strike out for the distant bridge would have made him late. He, therefore, plunged into the swollen stream and swam across, meeting his friends, keeping his engagement, and, since there were no dry-cleaners in those days, letting his wet garments sag as they might.

Your early clergy held several cures at a time and conducted Sunday services in rotation. To keep an almost weekly contact with their people in several townships, they delivered what they called "lectures" in private homes during the week, riding on horseback over the hilly country and bad roads. Carriages were not yet in fashion. The small New England wagon had not yet come into use. To eke out a livelihood, moreover, they often had to serve as part-time schoolmasters in the winter, to offer themselves as day laborers at the harvest, and to fish in rivers at night for Friday fare. One of the parishioners of Alexander Viets Griswold (who, in 1795, assisted you here) has said: "The parson and myself have often worked out together as hired men in harvest time at seventy-five cents per day. He [Griswold] was among the best day laborers in town, and one day's work of his was worth as much as that of two common men." Clergy rode through terrible storms and snow drifts to hold services in scattered, cold church buildings, often returning home at midnight, going supperless to bed rather than disturb their sleeping families. They also farmed glebes, when glebes were available.

The sermons which the early Anglican parsons delivered kept alive the Anglican IDEA. If you should ever visit the Archives of the Diocese, I shall let you examine the sermons of Seth Hart preached in Gunntown to your ancestors between 1791 and 1794. He has indicated on them not only the dates but the very houses in which they were delivered. Though he was known as "an amiable man of a cheerful and almost jovial temperament," I ought to tell you that I haven't found a single bit of humor in any of them!

I have spoken of the early opposition to the Anglican IDEA here in Connecticut on the part of the Protestant Yankees. But soon after the Revolution the Church had to contend with troubles within her own borders, and, among other places, right here in Gunntown or upper Salem. Shortly after 1800, a colorful young man named Ammi Rogers through forged credentials was ordained to the priesthood in New York, whence he was called as rector of St. John's Church, Stamford. There he began to stir up trouble in our Diocese, revealing himself to be (in the words of the House of Bishops) "insulting, refractory and schismatical... subversive of all order and discipline." Bishop Jarvis eventually deposed him from the ministry, but he would not leave Stamford, because that parish backed him up in his contumelious behavior. Though the Diocese attempted to rid itself of the scandalous situation, Rogers kept the keys of the Church and would not surrender them. He went up and down the Diocese talking against his brother clergy, against Bishop Jarvis, and against all the Bishops of the American Church, trying to persuade the laity of little congregations like yours to let him preach and minister the sacraments——EVEN THOUGH HE HAD BEEN DEPOSED. Your rector after 1806, the Rev. Chauncey Prindle, alerted you regarding him, but many of your laymen took the part of the swave, dapper, Ammi Rogers, thereby showing a measure of contempt for ecclesiastical authority. You almost broke Fr. Prindle's heart, for in a confidential note to Tillotson Bronson, his predecessor here at Salem, dated December 15, 1813, he spoke of Rogers's preaching here and of his own exertions in keeping him away. He wrote: "He has convinced a decided majority of the members...that he is unjustly, and therefore not lawfully, degraded [from the ministry].... [H]e has embittered the minds and raised the passions of a major part against me for closing the doors of the Church and forbidding him performing any clerical duty within its walls.... It is a painful task for a Clergyman to do duty among those who are only Churchmen in name, & among whom, where there is neither peace, harmony, morality or religion, their language <u>in conduct</u>, and some of them <u>in words</u>, is that the clergy

ought and must take Rogers by the hand." Then he wrote you, manifesting considerable restraint, for a man of God does not vituperate: "Gentlemen," he wrote. "The subscriber taking into serious consideration, the advanced age to which under the protection of Divine Providence he has arrived and the manifold infirmities of body under which he labours, and perceiving them to increase as he advances in life...hereby informs you...that it is his sincere wish and most earnest desire to withdraw all ministerial duties from said parish." When that letter came, most of your early saints--the founders--were in their graves or too old effectively to counsel the young men of the second generation, who, on the last Monday of that wintry December, accepted Fr. Prindle's resignation. He had served the Lord for twenty-seven years in all kinds of weather, traveled thousands of miles on horseback, and had obeyed his bishop and the canon law of the Church built upon the Anglican IDEA--only to find an insensitive laity.

Of course, brethren, you soon saw your mistake. The IDEA ultimately triumphed. And even Fr. Prindle, at last, was softened toward you and permitted himself to be buried twenty years later in the Gunntown cemetery. (I saw his grave last night.) I hope that some of your ancestors shed a tear for him. In the course of time, moreover, Ammi Rogers was finally imprisoned, and his fifty years as a "troubler in Israel" came to an end. As you began the fourth decade of your existence, the IDEA had regained its full potency. You were strengthened Episcopalians. Since then, you have come each week to the Altar of God for the Bread of Life. You have respected the judgments of your bishops. And you have loved your rectors. Today, therefore, you may justifiably feel exceeding close to those early spirits that made sacrifices to establish St. Michael's. Their story has been clearly told in the excellent parish history just completed by Mr. William E. Simmons. But let us go backward in time for just a moment:

175 years ago you were founded.

175 years before that, the IDEA had established itself on Jamestown Island in Virginia (1608)

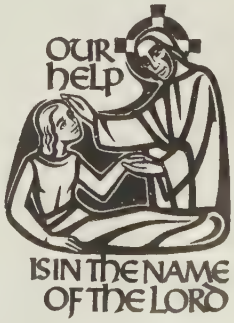
175 years before that, the IDEA emerged from the Reformation as the Elizabethan and Jacobean Church, producing the Authorized Version of the Sacred Scriptures.

175 years before that, the IDEA reigned in England in the Medieval Church.

175 years before that, it was guaranteed protection in Magna Charta (1215).

175 years before that, it flourished in Britain as William the Conqueror crossed the English Channel.

We cannot predict how it may transform the world in the year 2136, but it is our privilege and duty to do our part—to bear the burden and the heat of our own long day—so that God, in his good pleasure, may bless the hundreds that will come after us.



SETH HART'S PREACHING RECORD (1788-1824)

[Based on a typescript in the Diocesan Archives, compiled by James Shepard, Esq., of New Britain, in 1905. It has been augmented from new evidence by Kenneth W. Cameron.]

1788	Oct. 19	Weston
1789	Mar. 1	Newtown
	Mar. 15	Reading
	Apr. 5	Milford
	June 21	Umpawaug [in Reading]
1790	July 18	East Haven
	Nov. 21	North Guilford
1791	———	Cheshire
	———	Cheshire
	Feb. —	Branford
	Apr. 24	Waterbury
	May 15	Waterbury
	May 22	Woodbury
	May 29	Waterbury
	June 5	Woodbury
	June 12	Waterbury
	June 19	Waterbury
	June 26	Woodbury
	July 3	Cheshire
	July 10	Waterbury
	July 17	Watertown
	July 24	Waterbury
	July 31	Waterbury
	Aug. 14	Woodbury
	Aug. 21	Waterbury
	Aug. 28	Waterbury
	Sept. 4	Waterbury
	Sept.11	Woodbury
	Sept.18	Gunntown [Millville]
	Sept.25	Waterbury
	Oct. 2	Waterbury
	Oct. 9	Watertown (when he was made Deacon)
	Oct. 16	Woodbury
	Oct. 23	Waterbury
	Oct. 30	Gunntown [Millville]
	Nov. 6	Woodbury
	Nov. 13	Woodbury, North Farms
	Nov. 20	Waterbury
1791	Nov. 24	Waterbury (Thursday, State Thanksgiving under Governor Huntington)
	Nov. 27	Gunntown [Millville]
	Dec. 4	Waterbury
	Dec. 11	Woodbury
	Dec. 18	Waterbury
	Dec. 25	Waterbury
1792	———	Waterbury: Lecture at Joel Hikox's.
	———	Waterbury: Lecture at S. Camp's.
	Jan. 1	Watertown
	Jan. 6	Gunntown [Millville] Saturday: Lecture at Samuel Scott's
	Jan. 8	Woodbury
	Jan. 12	Waterbury. Friday, at Widow Brown's.
	Jan. 22	Waterbury
	Feb. 5	Northbury [Plymouth]
	Feb. 19	Waterbury
	Feb. 26	Woodbury
	Feb. 29	Waterbury: Wednesday, at Eliakinn Welton's Jr.
	Mar. 4	Waterbury
	Mar. 11	Gunntown [Millville]
	Mar. 25	Woodbury
	Mar. 29	Waterbury: Wednesday, at East Farm.
	Apr. 1	Waterbury
	Apr. 8	Gunntown [Millville]
	Apr. 12	Waterbury: State Fast—Thursday. Gov. Huntington.
	Apr. 15	Waterbury
	Apr. 22	Woodbury
	Apr. 29	Gunntown [Millville]
	May 13	Waterbury
	May 20	Newtown
	May 27	Litchfield

1792	June 3	Waterbury
	June 10	New Milford
	June 24	Woodbury
	July 1	Watertown
	July 8	Waterbury
	July 15	Woodbury
	July 22	Waterbury
	July 29	Gunntown [Millville]
	Aug. 5	Waterbury
	Aug. 12	Woodbury
	Aug. 26	Gunntown [Millville]
	Sept. 2	Waterbury
	Sept. 9	Woodbury
	Sept.16	Waterbury
	Sept.23	Gunntown [Millville]
	Sept.30	Waterbury
	Oct. 7	Woodbury
	Oct. 14	Waterbury
	Oct. 21	Gunntown [Millville]
	Oct. 28	Waterbury
	Nov. —	Huntington
	Nov. —	Waterbury. Funeral of Mrs. Warner.
	Nov. 1	Waterbury, Thursday, at Abijah Warner's.
	Nov. 4	Woodbury
	Nov. 11	Waterbury
	Nov. 18	Huntington
	Nov. 25	Waterbury
	Nov. 25	Litchfield
	Nov. 26	Waterbury (Monday)
	Nov. 29	Waterbury (Thursday, Thanksgiving Day. Gov. Huntington)
	Dec. 2	Gunntown [Millville]
	Dec. 23	Waterbury
	Dec. 30	Cheshire
1793	Jan. 6	Waterbury
	Jan. 13	Gunntown [Millville]
	Jan. 20	Waterbury
	Jan. 20	Gunntown [Millville]
	Jan. 27	Cambridge [East Plymouth]
	Feb. 3	Stratford
	Feb. 10	Gunntown [Millville]
1793	Feb. 24	Waterbury
	Mar. 3	Waterbury
	Mar. 10	Gunntown [Millville]
	Mar. 17	Waterbury
	Mar. 21	Waterbury, at Benjamin Benham's
	Mar. 24	Bristol [East Plymouth]
	Mar. 25	Farmington (Monday)
	Mar. 29	Waterbury (Good Friday)
	Mar. 31	Waterbury (Easter)
	Apr. 7	Gunntown [Millville]
	Apr. 14	Bristol [East Plymouth]
	Apr. 21	Westbury [Watertown]
	May 5	Gunntown [Millville]
	May 12	Newtown
	May 19	Bristol [East Plymouth]
	May 26	Waterbury
	June 2	Southington
	June 16	Bristol [East Plymouth]
	June 23	Litchfield
	June 30	Norwich
	July 7	Waterbury
	July 14	Bristol [East Plymouth]
	July 21	Waterbury
	Aug. 4	Waterbury, Funeral of D. Welton
	Aug. 18	Bristol [East Plymouth]
	Aug. 25	Southington
	Sept. 1	Waterbury
	Sept. 8	Bristol [East Plymouth]
	Sept.15	Waterbury
	Sept.22	Northbury [Plymouth]
	Sept.29	Waterbury
	Oct. 6	Cambridge [East Plymouth]
	Oct. 13	New Milford
	Oct. 20	Gunntown [Millville]
	Oct. 27	Waterbury
	Nov. 3	Bristol [East Plymouth]
	Nov. 10	Waterbury
	Nov. 14	Gunntown [Millville] Thursday, Thanksgiving
	Dec. 1	Bristol [East Plymouth]
	Dec. 8	Waterbury
	Dec. 15	Gunntown [Millville]

1793	Dec. 22	Waterbury
	Dec. 25	Waterbury (Wednesday)
	Dec. 26	Bristol [East Plymouth]
	Dec. 29	Bristol [East Plymouth]
1794	———	Bristol [East Plymouth]
	———	Gunntown [Millville] at Samuel Scott's
	Jan. 5	Waterbury
	Jan. 12	Salem [Millville or Naugatuck] at Samuel Scott's
	Jan. 19	Waterbury
	Jan. 26	Bristol [East Plymouth]
	Feb. 2	Eliakim Welton's [Waterbury]
	Feb. 9	Gunntown [Millville]
	Feb. 16	Waterbury
	Feb. 23	Bristol [East Plymouth]
	Mar. 2	Waterbury
	Mar. 9	Northbury [Plymouth]
	Mar. 9	Brookfield
	Mar. 16	Waterbury
	Apr. 6	Gunntown [Millville, Naugatuck]
	Apr. 13	Huntington
	Apr. 18	Gunntown [Millville or Naugatuck] at Mr. Scott's
	Apr. 20	Bristol [East Plymouth]
	May 4	Wallingford
	May 11	Waterbury
	May 25	Waterbury
	May 31	Gunntown [Millville or Naugatuck] Saturday
	June 8	Waterbury
	June 15	North Haven
	July —	Bristol [East Plymouth]
	July 6	Waterbury
	July 13	Salem [Millville or Naugatuck]
	July 20	Wallingford
	July 27	North Haven
	Aug. —	Salem [Millville or Naugatuck] at Samuel Scott's
	Aug. 3	Waterbury
	Aug. 10	Bristol [East Plymouth]
1794	Aug. 17	Waterbury
	Aug. 31	Waterbury
	Sept. 7	Bristol [East Plymouth]
	Sept. 7	Great Barrington, Mass.
	Sept. 21	Wallingford
	Oct. —	Wallingford.
	Oct. 5	Bristol [East Plymouth]
	Nov. 9	Wallingford
	Nov. 16	North Haven
	Nov. 23	Wallingford
	Nov. 27	Wallingford. Thursday, Thanksgiving
	Dec. 7	Wallingford
	Dec. 14	Derby
	Dec. 21	Wallingford
	Dec. 28	North Haven
1795	Jan. 1	Meriden (Thursday)
	Jan. 4	Wallingford
	Jan. 11	Wallingford (J. Tyler's funeral)
	Jan. 18	North Haven
	Jan. 25	Worthington
	Feb. 1	Wallingford
	Feb. 3	Waterbury (Tuesday)
	Feb. 8	Wallingford
	Feb. 15	North Haven
	Feb. 22	Meriden
	Mar. 1	Wallingford
	Mar. 8	Meriden
	Mar. 15	North Haven
	Apr. 3	Wallingford (Good Friday, State Fast)
	Apr. 5	Wallingford
	Apr. 12	North Haven
	Apr. 19	Meriden
	Apr. 26	Wallingford
	May 3	North Haven
	May 7	Northford (Thursday)
	May 10	Wallingford
	May 24	Meriden
	May 31	Wallingford
	June 7	North Haven
	June 14	Northford
	June 28	North Haven

1795	July 5	Wallingford
	July 12	Meriden
	July 19	Wallingford
	July 26	North Haven
	Aug. 2	Wallingford
	Aug. 9	North Haven
	Aug. 16	Wallingford
	Aug. 30	Wallingford
	Sept. 6	North Haven
	Sept.20	North Haven
	Sept.27	Wallingford
	Oct. 4	Meriden
	Oct. 11	Wallingford
	Oct. 18	North Haven
	Oct. 25	Wallingford
	Nov. 1	North Haven
	Nov. 8	Wallingford
	Nov. 15	Meriden
	Nov. 22	Wallingford
	Nov. 29	North Haven
	Dec. 6	Wallingford
	Dec. 13	North Haven
	Dec. 20	Wallingford
	Dec. 24	North Haven: Thursday, President's Thanksgiving and also Gov. Huntington's.
	Dec. 27	Northford
1796	———	Wallingford
	Jan. 3	North Haven
	Jan. 17	Wallingford
	Jan. 31	Wallingford
	Feb. 6	North Haven (Saturday)
	Feb. 14	Wallingford
	Feb. 24	Wallingford (Wednesday)
	Feb. 28	Wallingford
	Mar. 6	North Haven
	Mar. 20	Meriden
	Mar. 27	Wallingford (Easter)
	Apr. 3	North Haven
	Apr. 10	Worthington
	Apr. 17	Wallingford
	Apr. 24	North Haven
	May 1	Wallingford
1796	May 8	Wallingford
	May 15	Woodbridge
	May 22	Wallingford
	May 29	North Haven
	June —	Meriden
	June 5	Wallingford
	June 12	Wallingford
	June 19	Wallingford
	July 3	North Haven
	July 10	Wallingford
	July 24	North Haven
	July 31	Wallingford
	Aug. 7	North Haven
	Aug. 14	Wallingford
	Aug. 21	North Haven
	Aug. 28	Wallingford
	Sept. 4	North Haven
	Sept.18	North Haven
	Oct. 2	North Haven
	Oct. 9	Wallingford
	Oct. 16	Meriden
	Oct. 23	Wallingford
	Oct. 30	North Haven
	Nov. 6	Wallingford
	Nov. 13	North Haven
	Nov. 20	Wallingford
	Nov. 27	Wallingford
	Dec. 4	Wallingford
	Dec. 11	North Haven
	Dec. 18	Wallingford
	Dec. 25	North Haven
1797	Jan. 1	Wallingford
	Jan. 4	Northford (Wednesday)
	Jan. 29	Wallingford
	Feb. 5	North Haven
	Feb. 12	Wallingford
	Feb. 19	Northford
	Feb. 26	Wallingford
	Mar. 19	North Haven
	Apr. 2	Northford
	Apr. —	Wallingford
	Apr. —	Wallingford

[Hart was out of the state from the

middle of April until the January following.]

1798	——	New York
	Jan. 7	Wallingford
	Jan. 21	Wallingford
	Feb. 25	Wallingford (Stormy weather; 13 witnesses)
	Apr. 22	Newington [Worthington]
	May 6	Meriden
	May 16	Meriden (Wed., President's Fast Day; also State Fast Day under Gov. Trumbull.)
	May 27	Meriden
	June 3	Newington [Worthington]
	June 10	Stratford
	June 17	Meriden
	June 17	Tashua
	July 1	Newington [Worthington]
	July 8	Wallingford
	July 15	North Guilford
	July 22	Wallingford
	July 29	Meriden
	Aug. 5	Wallingford
	Aug. 12	Newington [Worthington]
	Sept. 2	Wallingford
	Sept. 9	Newington [Worthington]
	Sept.25	North Guilford
	Oct. 7	Meriden
	Oct. 14	Wallingford
	Oct. 21	Newington [Worthington]
	Nov. 4	North Guilford
	Nov. 16	Newington [Worthington]
	Dec. 23	Newington [Worthington]
1799	——	Wallingford
	——	New York: Chapel & St. Paul's
	Jan. 20	Wallingford
	Jan. 27	Newington [Worthington]
	Feb. 3	Wallingford
	Feb. 10	Huntington
	Feb. 24	Newington [Worthington]
	Mar. 3	Wallingford
	Mar. 10	Stratford
	Mar. 22	Wallingford (Good Friday: State Fast under Gov. Trumbull.
	Mar. 24	Newington [Worthington]
	Mar. 31	Wallingford
	Apr. 7	Newington [Worthington]
	Apr. 14	Meriden
	Apr. 21	Newington [Worthington]
	Apr. 21	Stratford
	Apr. 28	Southington
	May 2	Newington [Worthington]
	June 2	Newington [Worthington]
	June 16	Newington [Worthington]
	June 30	North Guilford
	July 7	Meriden
	July 14	Newington [Worthington]
	July 21	Wallingford
	July 28	Newington [Worthington]
	Aug. 4	Wallingford
	Aug. 11	Meriden
	Aug. 11	North Guilford
	Aug. 18	Meriden
	Aug. 25	Newington [Worthington]
	Aug. 26	North Guilford (Monday)
	Sept. 1	Wallingford
	Sept. 8	Newington [Worthington]
	Sept.15	Wallingford
	Sept.22	Newington [Worthington]
	Sept.29	Meriden
	Sept.30	Meriden (Monday, Mrs. Yale's funeral)
	Oct. 6	Newington [Worthington]
	Oct. 13	Wallingford
	Oct. 20	Newington [Worthington]
	Oct. 27	Wallingford
	Nov. 3	Newington [Worthington]
	Nov. 10	Meriden
	Nov. 17	Newington [Worthington]
	Dec. 8	Wallingford
	Dec. 15	Newington [Worthington]
	Dec. 22	Meriden
1800	——	New York (St. Mark's)
	——	New York (St. Mark's)
	Jan. —	New York (Trinity Ch.)

1800	Jan. —	Wallingford
	Jan. 12	Newington [Worthington]
	Jan. 26	New York
	Feb. 23	Newington [Worthington]
	Mar. 2	Wallingford
	Mar. 16	Wallingford
	Mar. 23	Newington [Worthington]
	Mar. 29	New York (St. Mark's)
	Apr. 27	New York (St. Mark's)
	May 4	New York (St. Mark's)
	June 1	New York (Trinity and St. George's)
	June 8	New York (St. Mark's)
	June 15	Stratford
	June 22	Tashua
	July —	New York (St. Mark's)
	July 20	New Haven
	July 27	Wallingford
	Aug. 17	Meriden
	Aug. 31	New York (St. Mark's)
	Sept. 7	New York (St. Mark's)
	Sept.14	Hempstead, L.I.
	Sept.21	Brooklyn, N.Y.
	Oct. 5	Jamaica, L.I.
	Oct. 5	Flushing, L.I.
	Dec. 7	Wallingford
	Dec. 28	Hempstead, L.I.
1801	——	New York Chapel
	May —	Jamaica, L.I.
	June —	New York (Trinity Ch.)
	June 14	Hempstead, L.I.
	Aug. —	Flushing, L.I.
1802	Feb. 14	Newtown
1803	Apr. 24	Huntington
1804	Mar. 11	North Hempstead
	Aug. 26	Hempstead, L.I.
1805	June 23	New York (St. Paul's Ch.)
	Oct. 6	Norwalk
1807	Apr. 26	Wallingford
	Sept.20	Hempstead, L.I.
	Nov. 1	Huntington, L.I.
	Nov. 3	Sataukett
1809	Sept.10	New York (Trinity Ch.)
1810	July 1	New York (St. John's)
	Aug. 12	Cheshire
1811	Aug. 18	Danbury
1814	June —	Hartford
	June —	Middletown
	June —	Cheshire
1815	Jan. 22	New York (Trinity Ch.)
	Jan. 22	New York (Christ Ch.)
	Apr. 30	Hempstead, L.I.
	Sept.10	North Hempstead
1817	Jan. 26	New London
1820	Apr. 23	Hempstead, L.I.
1824	Aug. 15	Hempstead, L.I.
	Dec. 19	Hempstead, L.I.

LIST OF PLACES MENTIONED ABOVE:

Branford
Bristol
Brookfield
Brooklyn
Cambridge
Cheshire
Danbury
Derby
East Farm, Waterbury
East Haven
East Plymouth
Farmington
Flushing, L.I.
Great Barrington, Mass.
Gunntown
Hartford
Hempstead, L.I.
Huntington
Jamaica, L.I.
Litchfield
Meriden
Millville
Naugatuck [See Gunntown and Millville.]
New Haven
Newington
New London
New Milford
Newtown
Northbury
North Farms, Woodbury
Northford
North Guilford
North Haven
Norwalk
Norwich
Plymouth
Reading
Salem [See Gunntown and Millville.]
Sataukett
Southington
Stratford
Tashua
Umpawaug
Wallingford
Waterbury
Watertown
Westbury
Weston
Woodbridge
Woodbury
Worthington

BISHOP SEABURY PORTRAITS

The article at the beginning of No. 4 of The Historiographer of the Episcopal Diocese of Connecticut (May, 1953) reproduced a number of Seabury portraits and engravings and sought to secure information about some of them. We have received a number of replies, which we summarize as follows:

[1]

Robert Bishop, Esq., formerly in charge of Public Relations at Trinity College, in Hartford, reports that there is a "Te Deum Window" in the Chapel of the College and that Grace Church, Elmira, N.Y., may have a drawing of it. It pictures Bishop Seabury.

[2]

The Rev. Dr. Floyd W. Tomkins reports that he has a photograph of the portrait labelled No. 6, formerly the property of his father-in-law, Dr. Alban Richey. In the corner of the mat is the name "P. A. Juley, New York," evidently the photographer, P. A. Juley & Son, 225 W. 57th Street.

[3]

St. Michael's Church, Litchfield, Conn., has a reredos portraying Bishop Seabury, a figurine on the gospel side.

[4]

Andrew Oliver, Esq., 120 Broadway, New York 5, writes about portrait No. 6: "Most of what I know about the portrait of Bishop Seabury numbered 6 on your list of illustrations is taken from my grandfather's life of the Bishop. According to him, the Bishop's son, Mr. Edward Seabury, had the portrait painted and gave it to his sister, Violetta, wife of Charles Nicol Taylor, by whose daughter, Sarah Maria, wife of Captain Thomas H. M——— (my memory fails me), it was given to the Bishop's grandson, the Rev. Samuel Seabury, who in turn left it to his son, my grandfather, the Rev. William Jones Seabury, from whom it descended to Judge Seabury who now owns it. According to family records the artist is unknown but the painting appears to have been made in this country."

EARLY ANGLICAN PERIODICALS

By Clifton H. Brewer

[From The Churchman, Jan. 1, 1954, page 11.]

ALTHOUGH THE CHURCHMAN is a decidedly forward-looking periodical, it nevertheless takes pride in its good ancestry. Beginning as THE CHURCHMAN early in 1831 it went back directly through the *Episcopal Watchman* and the *Churchman's Magazine* to the very genesis of Episcopal Church journalism. The *Churchman's Monthly Magazine* started in New Haven in January, 1804; dropped the word *"Monthly"* from its title two years later; removed to New York City at the end of 1807; appeared from Elizabethtown, New Jersey, in 1813; suspended publication in 1815; was revived by the clergy of Connecticut in 1820 and finally ceased altogether in 1827. Thereupon its subscribers received the *Episcopal Watchman*, the first number of which, dated March 26, 1827, appeared simultaneously from Hartford, Middletown, New Haven and Boston. Six years later the financial condition of the *Watchman* was hopeless. In November, 1833, the paper turned its subscription lists over to THE CHURCHMAN, which had begun to appear in New York City on April 26, 1831.

The *Churchman's* [*Monthly*] *Magazine* began under the sponsorship of the diocese of Connecticut, and ended under the same auspices. It was not mere restlessness that caused its removal from Connecticut to New York. John Henry Hobart, then an assistant minister in Trinity Church, New York City, was already a powerful factor in the life of the church. His plans to enrich that life included the starting of a church paper in New York. Rather than permit a rival to break into the field the *Churchman's Magazine* put itself under Hobart's control and continued to be *the one* periodical of the Episcopal Church. On this basis it located in New York City, with Hobart as "proprietor" as well as editor. However, his election to the episcopate in 1811 brought so many other cares that he neglected his magazine. For a year, 1812, it did not appear at all. At the beginning of 1813 it started on a new series, under the editorial care of Hobart's warm friend, the Rev. John C. Rudd, at Elizabethtown, New Jersey. War conditions caused many hardships; after struggling along for two years and a half, the *Churchman's Magazine* stopped circulating. Mr. Rudd was not through with church journalism, though; in Auburn, New York, some years later, he started the *Gospel Messenger*, which for a long time made its influence felt throughout the church.

In those early days it was not an uncommon thing for a church periodical to suspend for a while, as the *Church-*

man's Magazine had done. In 1820 the diocese of Connecticut resolved to restore it to life. At the beginning of 1821 it appeared again, this time from Hartford. After three full years it ceased publication once more. In April, 1825, it started up again in Middletown, Connecticut; its editor was the Rev. Dr. Tillotson Bronson, the successful head of old Cheshire Academy. Back in 1806 he had taken over the editorial work, which he had continued until the magazine went to New York under Hobart's care. When Bronson entered on his second term as editor he was a sick man. Nevertheless, he kept the periodial going on the "plain, old-fashioned doctrines of the Bible, and of the venerable church which gives it name," and finally died, on the sixth day of September, 1826. The *Churchman's Magazine* made the issue for March, 1827, its last, officially transferring its existence to the *Episcopal Watchman.*

BRONSON'S work as the sole literary head in 1806 and 1807 had brought to an end a period of embarrassing plural editorship, during which friction in the department had retarded the progress of the magazine. From what we know of Hobart it is certain that no such divided responsibility distressed the publication in New York, and it is about as certain that Rudd, too, kept matters in his own hands. When the *Churchman's Magazine* entered on its last term of existence in Connecticut, it fell into its original error of conjunct editorship—with the same unfortunate results. After the paper had therefore failed once more, at the end of 1823, it did not appear again until it had arranged to centralize its editorial work in one man. That man was to be the Rev. B. G. Noble, but when for some reason he failed to enter upon the task the lot fell on the weakened but still reliable Bronson. He lived just long enough to prove again the wisdom of maintaining only a single editorial chair.

Before going on to the *Episcopal Watchman,* it will be helpful to look at some of the pages of the *Churchman's Magazine.* Their size throughout was octavo. In Connecticut the periodical came out monthly—sixteen pages an issue at first and afterward considerably more; in New York and in Elizabethtown it appeared bi-monthly, with the number of pages doubled. The matter that filled these pages was thoroughly pious. There were essays on such topics as "Religious Zeal" and "The Church"; biographies of noted churchmen; some sermons; biblical material; missionary notes; some poetry and a few anecdotes. When we remember that the church, almost annihilated by the Revolutionary War, was still pitifully weak and constantly misunderstood, we can see how this pioneer magazine helped to bind church people together and to give to others some needed instruction about the Episcopal Church.

THE *Episcopal Watchman,* which absorbed the *Churchman's Magazine,* was also a ward of the diocese of Connecticut. Unlike its predecessor, it came out weekly, eight pages (three columns) quarto. Its material was carefully divided into three departments, which were:

1. THEOLOGICAL, including biblical interpretation and criticism, sermons, essays, lectures, reviews, church history, biography, reports of conventions, bishops' addresses and ecclesiastical and missionary intelligence.

2. LITERARY AND SCIENTIFIC, including reviews and criticisms of new publications, essays on moral and literary subjects, scientific information, notices of discoveries in science and art and of publications relating thereto, and poetry.

3. MISCELLANEOUS, including politics, current events, etc.

Nominally the bishop of Connecticut was editor of the *Watchman,* but for the first two years the actual editorial work was done, and well done, by the Rev. George W. Doane and William Croswell, at the time a theological student. These young men, both poets, became lifelong bosom friends and had remarkable later careers. As bishop of New Jersey, Doane was a leader in Christian education and one of the most zealous promotors of the missionary work of the whole church. He tried his hand again at church journalism in his diocese, but, whatever the spiritual results were, his ventures in that direction brought on financial trouble. Croswell had several offers to take up editorial work, but he stuck to his parishes. In the *Watchman* he had printed some of his early poems, which helped to adorn the church literature of the time....

As successor to these two associates the Rev. Palmer Dyer became editor. He held the office just a year. The Watchman's financial condition was then so bad that no issues came out for two months. After this brief suspension, however, the paper reappeared in the editorial care of "an experienced layman." He, too, remained exactly a year. Then the Rev. Samuel Fuller, Junior, took up the work. His first number was that for May 17, 1831 (Vol. V, No. 1), which started the Watchman on a new size—folio, four pages. Fuller left at the end of October, 1832, and, after a few months, the Rev. Lucius M. Purdy took his place. Purdy was hardly settled before he resigned. The state of the treasury was exceedingly bad. For a time the Rev. E. E. Beardsley edited the enfeebled Watchman, which finally, about the first of November, 1833, gave up its identity to THE CHURCHMAN. This seemed fitting, for THE CHURCHMAN was already carrying out the purposes which the Watchman had announced in its first issue—"the increase of useful knowledge, the promotion of virtue and the dissemination of pure and undefiled religion."